CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 11, 1843. VOL. XXII.—NO 10

RELIGIOUS MISCELLANY.

For the Register and Observer.

CHURCH PEWS.

An article, which appeared in the Register the other day over the signature of 'L.' and entitled 'Church Property,' interested me somewhat as seeming to be a reply to some remarks made by your correspondent 'W.' and myself, in regard to the evils which have resulted from the introduction of pews into our Churches. The view which he takes of the subject is the one, I suppose, which is generally taken, and the very generality of which renders a change so hard to be accomplished. If, however, as he would have us understand, the change, so much desired by 'W.' and myself, would be productive of more evil than the system now in use, I, for one, would by no means wish to urge its adoption, for a change merely for the sake of a change, never was an article of my creed, being always somewhat inclined to dread a trial of new things. I do not feel perfectly satisfied in my own mind that this need to be the case. I will endeavor (briefly though it may be, for to enter deeply into the subject would be beyond my abilities) to show wherein I *think* he is wrong, and to establish my own position if I *can*. In the first place then allowing, which I think we must, that the old adage, 'Of two evils always choose the least,' is as good and as sound now as ever; it does not follow that after we have chosen the less, we are not to make it still *less* if we can. That because we have chosen a Republican instead of a Monarchical, or an Aristocratical form of government, we may not make that Republican one still more republican, and better suited to our wants and necessities. Or, which is more to our case, because we have chosen to build and support our Churches individually, instead of having them built and supported by Government, in order that we may each enjoy our particular views in more peace and quietness, that we may not build them on as liberal a plan as possible, and fulfil the object for which they are, or should be erected, to the extent of our ability.

But he asks if the property of, and the pews in our Churches are to be public and free, who is to furnish the means for an adequate number of them? Who will contribute the amount of money which would be necessary, and which when contributed, would not give to the contributor even the right to a seat? Here is a mistake! He who contributes even his mite to this object, will have an undoubted right not merely to one, but to any of the seats. But the difficulty is, not that he will not be entitled to a seat, but that though he may contribute largely, he will fare no better than he who contributes less; and I see no reason why he should, provided he contributes no more in proportion to his means.

He certainly will have the opportunity of faring equally as well; and much better than he does under the present system, for instead of being cramped up in one pew as he frequently is now, he will have the liberty of occupying as many as he chooses and in what part of the house he likes. He will not have the liberty it is true, of appropriating one seat exclusively to his own and his families' use, and shutting every body else out; but I see no great privation there can be in this. If the Church is built as every Church should be, one seat is nearly as good as another and he must be selfish indeed, who would wish always to occupy the best one if there is any such.

But our friend observes, supposing that our pews are to be converted into slips, or made free, what is to become of the aged, the middling classes, the more substantial portions of society who now build and support our Churches? Would they be the constant attendants they now are? Without a certain seat, driven about from pillar to post, now with their families, and now separate, would they continue to love the place of worship, the hour of service, and the voice of their pastor? I know not why it should be otherwise. That it is desirable that parents and their children should be together in the hour of service, I freely acknowledge; but this can be most generally accomplished in a free Church as well as in any other. It is only necessary for those who have large families, to go early and to choose those seats where the most room is to be obtained. For my own part, I have attended meetings again and again, where the seats were perfectly free, and I never found any difficulty in this matter, neither have I ever known this to be produced, or to operate as an objection; so far from it, these meetings are generally the best attended, and by those very persons too, the aged and the middling classes, whom he has designated.

In answer to the objection, that under our present system we have empty pews and deserted aisles, he says, 'where is this?' Not in our cities, for there our Churches are full and more are needed. Ah! has he then visited *all* our cities? And has he *never* found empty pews? Have they invariably been so full as to preclude the possibility of any more being accommodated? and is it absolutely necessary that new Churches should be built to accommodate the numbers who flock into them? This is indeed a pleasing view of the case. But I think that our friend cannot mean so. That the seats in these Churches are all taken up and disposed of, so that no more can be obtained in them, in the usual way, may be the case, but that they are always so full that they can hold no more, I think must be a mistake. For my own part I know that in one of the largest *cities* in the Union, and in a Church too, blest with the labors of a man whose uncommon abilities, we should suppose, might at all times command a crowded audience, I have seen again and again full one third of the pews empty, or nearly so, while in a neighboring Church, but the distance of a comfortable walk from the same, and where the preaching was coarse, the manner uncouth, and the doctrines harsh and discordant, the seats were crowded to excess; and how are we to account for this? Will he say that the public taste is better pleased with the latter kind of preaching? Or will he be willing to acknowledge that freedom of access, (the latter Church being a free one) had anything to do with it. The plea generally set up for the erection of new Churches, I believe, is not that the old ones are too crowded, but that by building in some other part of the city to accommodate some, who now have a distance to accomplish to reach the Church, others may be induced to unite with them and thereby the cause be benefitted by the increase of numbers.

Our friend asks, 'where is the Christian or benevolent principle upon which you can require any man to contribute to the erection of a building which, after its erection, might be wholly occupied by others as wealthy as himself, and yet who had contributed nothing to its erection?' I answer in human hearts touched with the wants and necessities of humanity. In hearts which 'have been made more human and humane,' by the preaching of the gospel, 'until they are now not only ready and able to help themselves, but to build up also for their less favored brethren Chapels and other Christian institutions,' and which need but a little more harmonizing to make them open their own Church doors and welcome these less favored brethren to their own seats instead of burdening themselves with an extra expense of erecting Chapels on purpose for them. A plan we should suppose might be devised which would induce every one to feel himself called upon to contribute in proportion to his means to the expenses of the sanctuary; or to the support of public worship without being allowed the liberty of appropriating one seat to himself to the exclusion of all others, and if this can be done and yet our preachers not suffer by the change which they certainly ought not, a great good would be accomplished; and from the symptoms which now appear, there is a hope, faint it may be, that it will yet be done.

A.

For the Register and Observer.

THE CHRISTIAN CHURCH.

There are two questions on this subject: 1. Is there such a thing? 2. What is its character?

In regard to the former, we may safely assume the affirmative and proceed immediately to the consideration of the latter; What is the character of the true, general Church of Christ? Of what is it composed? Who are its members? We answer:

1. The true universal Church of Christ consists of all those who *profess* the religion of Jesus and are called Christians. *Profession* is the foundation of their appellative. The Church is external and visible. Not, however, because there is not a most important distinction of internal character among professed Christians, but because this distinction cannot be certainly ascertained. One man does not, either intuitively or inductively, know another's thoughts, feelings, motives, spirit. He must depend on profession; and as long as this profession is uncontradicted, it ought, in justice, to be relied on; accepted as sincere and true.

Geographers inform us that more than two hundred millions of mankind are Christians; That more than one hundred millions are Mahomedans; some four or five millions are Jews; the rest, Pagans. These two hundred millions of Christians constitute the Christian Church. The one hundred millions of Mussulmen compose the Mahometan Church; and the four millions of Jews, the Jewish Church. Christianity is one of the varieties of religion among men. Those who believe and profess it, are *called* Christians. And they are so called with propriety. For the same reason that they are *called* Christians, they *are* Christians. They are such in *profession*. They may not be Christians in *spirit*. Men are not competent to generalize practically on this principle. We must account men to be what they are *externally; in profession*.

2. The distinction often made of the Church into visible and invisible—however just in theory and important as to individual character—is not *available* in regard to fellowship and external relations. To be a Christian in spirit is *every thing* to the responsible individual, but no *community* can be instituted on this foundation. A community must stand on some *professed principle;* on some sensible symbol, such as avowed belief, purpose, rule of life. It is not the Christianity of the heart which constitutes the proper visible Church. A visible community cannot be based on this fundamental distinction. As the Church is a visible community of men, it must have a sensible distinction for its foundation.

3 The Church of Christ has no *peculiar* organization. If it have, then no more than *one* of the many different organizations can be the Church of Christ. But which of them can justly claim this monopoly? Is all Christian faith and goodness confined to any one denomination? Is the spirit of Christianity no where but in one organization? Was not Fenelon a Christian in spirit? And Lady Jane Grey? And Hugh Latimer? Also Howard, Reynolds of Bristol, Wilberforce and Dr. Tuckerman? But they belonged to different organizations. They put different constructions on the letter of the Gospel.

Our Lord Jesus Christ prescribed no ecclesiastical organization. Had this been a matter of essential importance, He, surely, would not have been thus silent. How particular and abundant was Moses in detailing the Jewish organization? Judaism without an organization could not have accomplished its purpose. Without forms, it would have been nothing. But the platform of Christianity is altogether different. It is a religion of *truths and precepts*, to be received by faith and exemplified in life. And all who profess this faith and acknowledge the rectitude of these precepts, are visible Christians. Their different organizations do not separate them from Christ, the Head; nor from the Christian community which is Christ's body, the Church.

4. The Savior, Himself, describes His Church as consisting *of all those who believe in Him.* The following are His words. 'I pray not only for these but for all those who shall believe on me through their word.' John 17: 20. Christians are here described, They are believers in Jesus. And all who avow this belief are, of course, visible Christians. Of these is the Christian community composed. They are component parts of the Church.

5. The Church of Christ is *one*. The Lord Jesus contemplated it as such. He fervently prayed that its members might be one in spirit, as they necessarily are in profession. And the apostle Paul strenuously asserts the unity of the Christian Church. 'One Lord; one faith; one baptism; One God and Father of all. He declares this as an actual fact. All Christians, of all different organizations and variant opinions, have one fundamental belief. They believe 'that Jesus Christ is the Son of God.' It is this that constitutes them Christians. They profess faith in one Mediatorial Lord; and in one Supreme God. It is, therefore, *one faith* though developed in different opinions. And they have *one baptism*, though administered by several distinct modes. It is baptism into the faith of Christ. It has one end, the same significancy, whether performed by sprinkling or immersion; whether the subject be a child or an adult; whether it be by one act or by three.

For illustration the apostle employs the similitude of the human body. It is a unity, but composed of many parts. All these collectively constitute the body. And they should be in reciprocal sympathy. But if the eye should disfellowship the ear and say; you are not the eye, therefore, not of the body; or if the hand should say to the foot, you are not the hand, and therefore not of the body; what would this arrogance avail? It would remain a fact now, as much as before, that the ear and the foot are as truly members of the body as before. And what if some one of the different organizations of Christianity should say to another, you are not of our organization, therefore, you are not part or member of the Church of Christ; what would this arrogant assumption effect? Just as much in the latter case as in the former; and no more. Facts remain facts, however zealously contradicted.

It was the command and the prayer of Christ that all those who believe that the Father had sent him, should *love* one another, and *be one*. It was to be their distinctive mark. 'By this shall all men know that ye are my disciples; 'That the world may know that thou hast sent me.' All Christians must fellowship each other as Christians, in order to honor their profession, and glorify their Divine Master. Catholics fellowship each other on the ground of catholicity. Baptists fellowship each other on the ground of their baptistical distinction. And all this is well enough. But there is a broader principle of Christian fellowship. It is the common faith of all who believe that Jesus of Nazareth 'proceeded forth and came from God.' It is this faith only that works salvation. And why should it be despised and put below the level of a sectarian dogma?

But how is the Church distinguished from the world? It is, first, by their faith; And second, by their spirit and life. Their faith separates them from unbelievers. Their spirit and life distinguish them from merely *nominal* believers. But the tares and wheat grow together in the same field. It is fruitless to attempt their local or organic separation. God's work, in due time, will accomplish this. In the mean time, let every one who nameth the name of Christ depart from iniquity. Be sober and vigilant; Exhort one another daily; when one errs from the truth, let another brother labor to convert him. Every one shall realize according to his own labor. 'Ye are God's husbandry; ye are God's building.' But ye, beloved, building up yourselves on your most holy faith; praying always in the Holy Ghost; keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.'

But is there any salvation out of the Church? No. Yet in every nation whoso feareth God and worketh righteousness, is saved of Him. All such are members of the Church of God. 'He is not a Jew who is one outwardly—but he is a Jew whose circumcision is that of the heart, or the spirit, not in the letter, but in the spirit, whose acceptance is not of man but of God.'

S. F.

For the Register and Observer.

HOME.

'I would that Home might be the blessed meeting-place of happy and enlightened spirits, each made unspeakably richer in the love of the other; instead of a dull haunt of habit, or a whited sepulchre of show and fashion. The happiness and charm of Home, of course, depend upon the character of its inmates. Personal improvement is the secret of all social bliss—without heavenly-mindedness there can be no heaven. In proportion as the spirit of Christ has come to dwell within us, in the same proportion there will be light and beauty in our outward dwellings.

The world is what *we* make it, glorious and inspiring, or empty and discouraging, according as motives, purposes and views are spiritual or selfish, and Home to every one is but the world in miniature. If we have often felt the glow of Love, the strength and safety of Duty and the rapture of a world-piercing Faith, till we believe in a kingdom of heaven, in an infinite world unseen, some beams from *that* bright Home will light upon the walks of this our earthly house, will play upon the happy faces scattered round our daily meal. It needs all the wealth of mind and heart and imagination, all the energies of the will, all the sensibilities of taste, all the arts, all the visions of faith, *above all the spirit of Jesus and the hourly offering up of life to the Invisible, Perfect One, to make a happy home.*'

ANON.

THE LATE REV. DR. CARPENTER.

Among the many periodicals sustained by the different religious denominations in Great Britain, there is none which we read with greater interest than 'The Eclectic Review,' published monthly in London, and devoted to the interests of the Orthodox Dissenters. It is conducted with great ability, and with a commendable spirit. Of late its pages have been several times occupied with the discussion of matters relating to our own peculiar views. We are happy to express our sense of the courtesy, discretion and fairness which characterise those discussions. We have been gratified in their perusal. We do not mean to imply that our views are received with favor, that the wide difference between orthodoxy and heterodoxy is overlooked, or that a spurious charity sets lightly by doctrinal distinctions. The friends of Orthodoxy have no reason to complain of their organ in this respect, though as we read in its own pages, 'it has sometimes excited the suspicions of some who cannot think a man in earnest unless he be in a rage, nor give him credit for loving the truth if he do not hate heretics.'

We do not praise the Review for affecting indifference to our controversy concerning the vitalities of Christian truth, but for the fairness and decorum with which it presents the controversy. We would almost trust that Review to exhibit a statement of our general opinions relating to Christ and Christianity for the information of its readers. This is the highest compliment we could extend to it, for such a liberty we would allow to no other religious journal which we have ever seen. The Eclectic uses fairness and freedom, and discards abuse, and has more than once instructed its readers how Unitarians are to be met, by those who would not be discomfited. We have been led to make these remarks from having just perused in the February number of the Eclectic, a Review of the recently published Memoirs of the excellent Lant Carpenter. We extract the conclusion of the article, as it affords us an opportunity to add a remark of our own.

'We shall not attempt to sketch the character of Dr. Carpenter, although strongly inclined to do so, referring our readers to the 'Memoirs' for the fullest manifestation of his principles and dispositions. Dr. Carpenter frequently appeared before the public as an author, many of his works being of a most useful and important nature. As a polemic, his productions were far more numerous than the natural character of his mind would lead us to expect. Though differing from him on the most momentous subjects on which he wrote as a controversialist, we accept the testimony of his son, that he was more anxious to promote a love of truth than his own particular opinions. He was certainly free from many of the things that but too frequently disgrace and disfigure theological combatants. For patient perseverance, clear thought, and honesty and mildness, there are but few superior to him. His style was generally more or less loose and awkward—a circumstance rather remarkable, when his constant habit of writing his sermons, and his great practice as an author are remembered. His principal controversial work was his reply to Magee. The learned bishop's book on the Atonement, containing an immense amount of valuable matter, was in some respects one of the most singular, and in others one of the most sorrowful works ever published. As a defence of the Atonement, the learning and mental vigour of its author make it worthy of a high place in the theological literature of our country, a place which it has obtained and is likely to keep, but its worth is greatly diminished by its ill arrangement, and especially by its exhibition of a most evil spirit, and all the petty and dishonest arts of controversy. We never met with a work (gladly would we, if possible, use another language) containing more 'opprobrious invectives, and disgraceful misrepresentations.' If Dr. Magee was not one of those whom Hallam describes as 'accustomed to consider veracity and candor, when they weaken an argument, in the light of treason against the cause,' he was hurried on by an ill-regulated zeal, or an unsanctified passion, to the employment of methods which nothing can justify or excuse. Dr. Carpenter's temper and spirit are a striking contrast to those of his antagonist, forming one of but too many instances in which the heretic has had the advantage of the orthodox. 'My previous impressions of his amiable and upright character' (says Dr. J. Pye Smith, in his 'Scripture Testimony,' vol. iii., p. 433) 'have been strengthened by the perusal of his work. His candour, integrity, and good temper, besides his intellectual ability, give to his writings an immense advantage over the imbecile arrogance, the rash crudities, and the still more dishonorable artifices of some persons on whom he has felt himself called upon to animadvert.' He did not think it right to 'speak wickedly' even 'for God,' nor to violate truth in its own promotion. We earnestly pray that all, whether they agree with him in opinion, or esteem him to have fallen into the most grievous errors, would imitate the beautiful example he has set them of truth and love. To quote again from the same authority, ('Scripture Testimony,' vol. iii., pp. 383, 384,) 'The ignorant statements, the unsound arguments, the loose declamation, the unjust imputations, and even the virulent spirit which have too often been employed on the side of truth, (thus inflicting deep wounds on that sacred cause, and conferring the most signal advantages on the opposite errors,) have had an extensive effect in urging to the inviting retreats of Unitarianism, those who have not been fortified with accurate knowledge of doctrines and evidences, or whose evangelical piety has not been strong enough to rise above injustice and unkindness.' The best friends of Christian truth are those who show most of the Christian spirit.

There is one feature of Dr. Carpenter's character to which we must just refer. Naturally amiable, and possessing strong religious tendencies, he was remarkable for the kindness and devotional temper which he displayed. His history has therefore been peculiarly interesting in this view, as presenting before us one whose Unitarianism was clear and strong, yet evidently at home in the most spiritual of all engagements, and manifesting a peculiar fondness for some of the most practical and unctuous of Trinitarian divines. It is with no wish to detract from his excellence, and while fully alive to the ungraciousness of even appearing disinclined to ascribe an adversary's goodness to his faith, that we must express our deep and solemn conviction, that Dr. Carpenter was a contrast to, rather than a representative of, his fellow Unitarians in these respects. We have yet seen no reason to deny or to suspect the peculiar efficacy of the views and sentiments we hold in opposition to Unitarianism, in relation to devotional feelings and services. It has been made more clear and certain to our minds, by all we have read and seen of Unitarianism. We have met with some, and are ready to hope that there are many, who exhibit an attractive spirit of piety while holding that faith. These cases may be explained, we think, in perfect consistency with the opinion just expressed. There is much in the natural constitution and temperament of some minds, far more than has been as yet generally acknowledged, there is much, often, in the remnants and relics of a departed faith, in the spiritual habits which is formed when the presiding power of the soul; and there is much in the influence of those sentiments which are common both to Unitarianism and Trinitarianism, to account for these cases. But still the general and powerful tendency of the peculiar principles of Unitarianism is anti-devotional. They may be allied to intellectual power, they may be associated with high-toned morality; this, we admit, and see nothing very remarkable in it, but they do not, and it is not in their nature to generate deep and fervid piety. It would not be difficult to explain this fact, a fact which some of their own advocates have, after a fashion, allowed. It is not simply that Unitarianism is a view of Christianity which omits, altogether or in part, those truths which possess the greatest virtue in the matter of which we speak, that it banishes from the mind the best elements of spiritual devotion and earnest worship, but that it induces and springs from a mental habit exceedingly unfavorable to the admission of their reasonableness and utility. They whose profession or whose disposition it is to attach greater importance to the dictates of reason than to the teachings of revelation, may, without exciting much astonishment, come to regard with doubt or indifference exercises which have been highly prized in all ages by humble and holy souls. He that would rather take a *philosophical* (?) than a *scriptural* view of devotional acts and services, may easily disesteem them, or entertain towards them no very warm and cordial feelings. It is worthy of notice that what we have mentioned and commended in Dr. Carpenter in this connexion, obtained for him the stern rebuke of one of his own faith, who thus wrote: 'I can have no doubt that if, during the *ebullition* of such fervid feelings, *any rational idea whatever* should chance to intrude, the *effervescense* would soon subside, and the *fantastic expectations* speedily pass away.' (*Monthly Repository*, Oct., 1820, p. 582, as quoted in 'Scripture Testimony,' vol. iii., p. 441.) In opposition to all the difficulties which reason may suggest upon this subject, we are content to allege the plain and authoritative statements and commands of revelation, and while we do so, esteem the manifest harmony of our conceptions of Christian doctrine with the dispositions and practice which best agree with them as one of the strongest possible reasons for contending for our faith. It is not a thing of signs and symbols merely, or we should care but little respecting it, but it is 'the spirit and life' of the best affections and most energetic deeds of godliness.

It is alleged by the Reviewer that there is an anti-devotional tendency in the peculiar principles of Unitarianism. We can understand this objection, and discern its sincerity, and be grateful for its freedom from impudence and bigotry, to which rather than to respectful objection, long experience has accustomed us. In reply we might urge, that the standard of devotion assumed by the Reviewer, as it is the Orthodox standard, may not be a fair criterion by which to measure the piety of heart in those who are not orthodox. Our devotion may appear defective in kind or in degree to him, and yet answer the ends, and meet the claims of true piety. We might urge likewise that there are many among us who are not of us, many who approve the theory of Unitarianism in their minds, without admitting its life and warmth to their hearts. Again, we should insist that Unitarianism should have the full credit of its most eminent examples, and be judged by them, rather than by those, who, faithless to its sublime and solemn doctrines, neglect the culture of their affections, and forego its aid in their spiritual training. And finally we would add, that there are many among us who may find a useful lesson in the censure. Let them reflect upon it, and let it urge upon them the claims of devotion. For we know of no reason why piety should languish under our faith, any more than that in a well ordered family there should be a lack of filial reverence, of fraternal feeling, and of warm affectionate love.

For the Register and Observer.

IN REPLY TO W.

ATHOL, Feb. 23d, 1843.

Dear Sirs,—If you have space for a few more words from Athol, I should like to fill it. I will not dwell upon what has been said, but simply state my own views. I believe that the life is more than faith, and faith more than belief. Faith is of the heart, belief of the intellect. Still faith is essential to a true life, and belief is essential to faith. I believe also that our opinions affect our character and happiness, and that some of the opinions of Christians around us affect the character and happiness of those who entertain them, and of the community very injuriously. I believe that no heathen philosopher can be called a Christian. He might have a spirit of humility and love, which would dispose him to embrace Christianity, and give him strong claims upon the respect and affection of Christians, but if he should become a Christian indeed, he would experience a great and happy change not only in opinion, but also in heart and life.

Entertaining these views, I thought it an important matter to your Orthodox correspondent, whether he remained where he now is, or united himself to our communion. I thought the communications of W. calculated to give the impression that it was of little consequence,—that your correspondent had better look to his life and let doctrine alone.

I did not wish your Orthodox correspondent or others to think that all Unitarians were of this mind, for I knew they were not. I therefore sent to you the few lines upon which W. has commented. I am sorry to have appeared uncharitable, for I know that uncharitableness is worse than error. I meant only to be brief and plain.

EPISCOPAL CHURCH SERVICE.

From an able article in the last No. of the Christian Examiner, on 'Differences in the Episcopal Church,' we extract the following remarks on some portions of the Church service.

'Mr. Johns tells us in his preface, that 'he believes that more than human wisdom guided the men who arranged the services of the book of Common Prayer.' Of the general excellence of the forms of the Episcopal service, supposing it conceded that it is expedient to have a form, there can be but one opinion. There is a very good reason why they should be excellent. They consist principally of extracts from the Bible. No person, who has any devotional feeling, can listen to that service without being impressed with the conviction that those parts of it, which are of human origin, were composed by men of deep piety as well as of admirable judgment. The tone of it all is worthy of all praise, equally removed from mechanical coldness and wild enthusiasm.

There are some parts of it, however, which we think no one, who has adequate ideas of the nature of the Deity, or who has carefully studied the Old and New Testaments in the original languages, can hear or read without astonishment and pain. He will hear the Supreme Ruler of the universe, who filleth immensity and eternity, 'with whom is no variableness neither shadow of turning,' addressed in such language as this; 'By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision,'—the circumcision of God!!—'By thy Baptism, Fasting, and Temptation,'—the temptation of God!!—'Who CANNOT be tempted of evil, neither tempteth he any man.' 'By thine Agony and bloody Sweat, by thy Cross and Passion.' We will quote no more. What idea of God does such language as this suggest and inculcate of that Being, who at the moment of the birth and death of Jesus, was superintending the myriads of worlds, which revolve around the eighty-five millions of suns, that shine upon us nightly from the blue depths of space! We exclaim in our hearts, Christian brother, early habit and religious reverence have made you insensible to the import of the language you use, and led you to forget that 'God is a spirit,' and not one of these terms, when applied to him, can have any meaning.

Turn from the service to the Catechism, and the most ordinary mind, which examines and reflects, immediately meets with traces, not of 'more than human wisdom,' but of human fallibility. The catechumen is made to recite the substance of his belief, in the form which has come down to us under the name of the Apostle's Creed, a form certainly of great antiquity, but which has no satisfactory claim to come from the hands of the apostles. The best evidence of its antiquity is the fact, that its very structure shows that it was framed antecedently to the establishment of the doctrine of the Trinity. There is no allusion in it to the Deity of Christ, nor even his pre-existence. He is not made the Creator of the material universe, even as the instrument of the Almighty. That is all attributed to God the Father Almighty. And in Jesus Christ, his only Son, our Lord, who was conceived of the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.'

The most remarkable thing about this creed is its antitrinitarian character. Not only is there no allusion to the dogmas of the pre-existence, and the creation of the world through Christ, but his being is dated no further back than his conception. The only thing in it, which can be thought to imply any superior nature, is the phrase 'only Son.' This is evidently taken from the similar expressions, 'only,' and 'only begotten,' in the Hebraistic Greek of the New Testament, which are in turn not expressions of singleness of being, but of peculiar endearment. They are the translations of the Hebrew word, which is applied to Isaac, when he was not the only son of Abraham, but his dearly beloved son, as much beloved as an only son usually is. And it is in this sense of *endearment*, we believe, that these epithets are always applied to Christ in the New Testament. If any one wishes to learn the meaning and use of the phrase 'only begotten,' in the time of the apostles, he has only to turn to the seventeenth verse of the eleventh chapter of the Epistle to the Hebrews. 'By faith Abraham, when he was tried, offered up his only begotten son.' He had another son at the same time, Ishmael.

But we read on a few sentences, and we find the modern comment on this ancient document. And what does the author of the Catechism make the catechumen to have been taught by the creed? 'Ques. What dost thou chiefly learn in these articles of thy belief? Ans. First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind.' 'God the Son!' Where can such an expression, or anything equivalent to it, be found, not in the creed alone, but in the whole compass of the Bible? It may be said, that it is found in the phrase 'Son of God.' But though they sound somewhat alike, there is not only a difference between 'Son of God,' and 'God the Son,' but an infinite difference. 'God the Son,' must necessarily be God, but 'the Son of God,' must necessarily not be God. The Son of God must necessarily be a *derived* being, and the Deity of course be as complete without him as with him.

This brings to view a fact, of which the superficial readers of the Bible do not seem to be at all aware, that the Trinitarian hypothesis cannot be sustained for a moment, without taking the most unwarranted liberties with the language of the Scriptures. Take for instance, the words God and Father. When applied to the

Supreme Being, they comprehend the whole Deity. And if this idea is uniformly kept in view, all conception of a Trinity is excluded from the word of God. But those, who have been educated to modify the language of Scripture by the Trinitarian conception of God, have learned most conveniently to vary the meaning of these words to suit the exigences of each case, sometimes making them to comprehend the whole Deity, and at others to comprehend the first person only of a Trinity. We will cite a few cases. Jesus teaches his disciples, 'Our Father which art in heaven.' Of course, there being no other object of worship mentioned, he means to include the whole Deity, the Son and the Holy Ghost, if there be any such persons in the Deity. When Jesus calls God 'Father,' and 'my Father,' that he means to include the whole Deity, is evident from his message to his disciples after his resurrection; 'I ascend to my Father and your Father, to my God and your God.' Here evidently God and Father are coextensive in signification, and include the whole Deity, however many persons there may be in it.

With this idea in our minds, let us go to his own devotions. 'Father the hour is come. Glorify thy Son, that thy Son also may glorify thee.' 'And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' Here then is the Son praying, and praying to the Father as the only true God. Can he be an object of prayer, who himself prays to another as the only true God, and thus excludes himself from all participation in Deity? I know it will be said, that he prayed in his human nature. Then the very thing will follow, which we wish to establish, that he was 'the Son,' in his human nature, and of course, as 'the Son,' cannot be an object of religious worship. If the Father be the 'only true God,' then the Son, whatever may be his rank in the universe, is not God, and must not be worshipped as God. The worship then of 'God the Son,' is a human invention, the very language is a coinage of the ingenuity of man, not found in any part of the Scriptures. If it is meant to be directed to Jesus in his glorified state, even in that sense it is expressly forbidden by Christ himself. 'In that day ye shall ask me nothing. Whatsoever ye shall ask the Father in my name he will give it you.' And the uniform representation of the Scriptures is, that Jesus even in his exalted and glorified state is not God, and is just as distinct from him as ever. Even in the oriental conception of God as a king, seated upon a throne, and Jesus exalted to the first place of power and dignity at his right hand, he is not represented as making any part of God, or participating at all in divinity. It is 'the throne of God *and* the Lamb,' not that the Lamb makes any part of God. And when homage is paid to the Lamb, it is not paid to him as God, or for doing any act of God, but because thou hast redeemed us unto God by thy blood.'

Reflection upon these and similar considerations and texts of Scripture must convince any one, we think, that the very phrase, 'God the Son,' which occurs in the Litany and Catechism, is not only unscriptural, but utterly repugnant to any just conception of Deity, and could be justified only on the supposition, that there were a family of Gods, and that Deity could be multiplied, and shared, and transmitted just as humanity can.'

CHRISTIAN REGISTER.

BOSTON, MARCH 11, 1843.

THE OFFICERS OF THE AMERICAN UNITARIAN ASSOCIATION IN CORRESPONDENCE WITH THE UNITARIAN CHURCH AT SAVANNAH.

The Officers of the American Unitarian Association feel that their responsibility to those with whose funds and interests they are entrusted obliges them to make public the following circumstances. To do full justice to our brethren at Savannah, we will first copy at length, a Circular which a sense of wrong received of us by them, has induced them to issue.

CIRCULAR.

At a meeting of the Pew-holders of the Unitarian Church, in the City of Savannah, Georgia, held after Evening Service, on the 29th of January, 1843, Dr. R. D. ARNOLD, in the Chair, the following among other Resolutions, were unanimously adopted:

Resolved, That a Committee of Three be appointed to draw up a statement of the connection heretofore existing between this Church and the American Unitarian Association, and the causes which led to the letter of the Rev. Mr. BRIGGS, above referred to, and of all circumstances, generally, which have been connected with our endeavors to support a Unitarian Church in this place.

Resolved, That such statement when prepared, shall be published, for the information of our Lay Brethren in other parts of the United States, and more especially of the Eastern States.

The undersigned, in pursuance of the duty devolved upon them by the foregoing Resolution, respectfully submit to their Brethren in other parts of the Union, and more especially in the Eastern States, the following statement:

It is known to most Unitarians, that the Society in Savannah owes its origin to the labors of him, who has been justly styled 'the Apostolic BASCOM.' It was a labor of love on his part; and whatever credit may be due for its origin belonged to him, in his individual capacity. He gathered around him a small but zealous Congregation, who were not deterred by the prejudice existing against our form of Christianity, from giving in their open adhesion to what they conscienciously believed to be, the 'faith once delivered to the Saints.' What that prejudice is, those can best judge who, like us, have seen the Ministers of our Faith excluded from the pale of Christian courtesy, and as seduously avoided by his Clerical Brethren of other denominations, as ever was a Leper in the Camp of the Israelites. Through the impulse thus given by the Rev. EZEKIEL BASCOM, a subscription for building a Church was successfully started; and in less than two years from the commencement of his labors, a Temple was erected whither the Unitarian might repair to worship God, according to the dictates of their own conscience, and what he believed to be the true interpretation of the Scriptures. In this Church of his own creation, he ministered with all the ardor of true piety, until his failing health, admonished him that younger laborers were needed in his vineyard. He was succeeded (after the interval of a year, during which the Rev. Mr. WELLS officiated,) by the Rev. WM. V. THACHER, whose premature loss is but too deeply engraved on our memories. In him were centred all the requisites for fixing firm the foundations of our young Church. The ardor of youth and the zeal of Piety were united to a power and maturity of intellect rarely exhibited in one so young.

The Society have always been of the opinion that the greatest obstacle to permanent success was the closing of the Church during the Summer months. Before the death of Mr. THACHER, it was understood that he was to return and become the settled Pastor; and in order to obtain his services a liberal subscription paper was filled up. The will of Providence frustrated this plan. Disappointed in having their beloved young Pastor the Society did not 'falter or faint' in their purpose of obtaining a continued Minister at the Church; and the same annual subscription was proffered to be paid on the same conditions, to any other Minister, whose services we might obtain, provided we should be mutually pleased with each other.

That those at a distance may appreciate what the efforts thus made, were, we will state that the average number of Pew-holders in the Church since its building has been about thirty, and that on them had devolved the cost of building the Church. The original cost of the Church, Organ, &c., was about $10,000, and the expenses annually since have been at least $1,000, making in the aggregate $19,000. Of this there has been paid $15,000—Leaving a debt of $4,000. Seven individuals contributed $8,000 of this fund, and it is now necessary to pay the interest of this debt, as well as support a Pastor. Yet all this were the Pew-holders willing to undertake, could they accomplish an object which they deemed essential to the prosperity of the Church. In order to obtain a suitable Pastor, application was made to the American Unitarian Association, the accredited organ of our Faith, to select one for us, as it was naturally supposed they could make a more suitable selection than we could,

Year after year our hopes of a permanent Minister have been disappointed, and under this disappointment and the changes made in our always feeble ranks, by death, and the pressure of the times, is it any wonder that we have almost sunk under the 'heat and burden of the day?'

Up to last Summer no public application for foreign aid had ever been made, nor had any ever been received, except in one instance, by our Church. Necessity, stern necessity drove us to make an appeal for aid. One Southern Congregation, that of Dr. GILMAN, of Charleston, S. C., and one small Northern one, that of Rev. Mr. WELLS of Groton, Mass., have responded to that appeal.

The Rev. Jason Whitman, of Portland, Me., ministered to us last winter, to the entire satisfaction of the Congregation and the evident increase of our numbers. The following Resolution passed at a meeting of the Pew-holders held the first of May, 1842, will explain itself:

3d. *Resolved* That the offer of the Rev. Jason Whitman to solicit from our Unitarian Brethren in the United States, donations for the payment of debts due by this Society, be accepted, and the manner of doing the same is confided altogether to his discretion.

On the 17th of September, 1842, Mr Whitman, under his own signature, in the Christian Register, did make an earnest appeal in our behalf. On the 8th of October, this appeal was enforced by two correspondents of the Register, and in an editorial of that date, it is announced that two hundred dollars 'will be voted to the Church in Savannah,' by the 'Officers of the American Unitarian Association.' That, and all aid from the Eastern Churches, with the single exception noticed above, are yet to come.

It was the anxious desire of the Congregation to secure the services of Mr. Whitman, as it was understood that his health would perhaps force him to seek our more genial winter climate. In this we were disappointed; and it became necessary, late in the Fall, to secure the services of some other Preacher, or close the Church. The experience and talents of Mr. WHITMAN, and his long and high standing in the Ministry, and his acceptableness during the past year, induced the belief that he would command more success than any one younger and less known; and the Society could not pledge themselves to raise so large a sum to any one else, as if they had obtained his services. The subject was brought fully before the Society at a meeting of the Pew-holders held 15th November last. The current expenses of the Society were stated to be five hundred dollars, including interest on the debt. A sum, liberal in relation to our number and means, was voted to be raised for procuring the services of a Minister throughout the year, and the American Unitarian Association was formally applied to, 'to provide whatever amount may be required for his salary over and above the sum' specified. This was the first application ever made by this Church to the American Unitarian Association for pecuniary assistance; and certainly under all the circumstances we cannot be accused of being either forward or importunate in our demands on an Association whose professed object is to aid feeble Churches as well as to build up new ones. About the middle of December, a letter was received from the Rev. C. BRIGGS stating that the Rev MELLISH I. MOTTE would be sent out by the American Unitarian Association to supply our Pulpit. A reply was immediately sent, intimating in guarded and respectful language, that Mr. MOTTE would not answer. Mr. BRIGGS, in a letter of the 16th January, 1843, writes that the letter had reached him too late, as Mr. MOTTE had already left for the South, and further states, 'if, however, he (Mr. M.) should not like to cast his lot with you for life, or *you should think some one else would be better adapted to your* Society, a new arrangement can soon be made.' Unfortunately, Mr. MOTTE'S reputation had preceded him and although he may have been born a Southern Man, it was but too evident that he had abjured Southern principles. There were those in the City, not of our Society, who knew him as an open and avowed Abolitionist, and such a character would neither conduce to his comfort as a Man or his success as a Preacher. We do not charge it; but if the Officers of the American Unitarian Association had been desirous of chrushing this Society to the Earth, they could not possibly have devised a more efficient means than that our Pulpit should have been filled by one who confessed to Members of our Society, that he had preached Sermons at the North, which at the South would be deemed 'insurrectionary.'

Abolition may be an abstraction at the North; but at the South, it is a stern reality, involving our fortunes and lives.

On Mr. MOTTE'S arrival he was waited on by some Gentlemen of the Society, who after a conversation with him, 'unanimously came to the conclusion that his usefulness as a Preacher in this Community would be entirely destroyed, by his having held and preached certain opinions which are not tolerated in this section of our country.' Mr. MOTTE accordingly left Savannah on the 9th of January, and Mr. BRIGGS was duly informed of it, and the above reasons were given to him, why he was not 'adapted to our Society,' and Mr. BRIGGS was requested to engage the Rev. Mr. CLAPP. In reply, Mr. BRIGGS in a letter dated 23d January, 1843, gives us the following explicit information:

'They (i. e. the Executive Committee of the American Unitarian Association,) wish me to state that our Association declines having any thing further to do with the supply of your Pulpit.'

In plain English, because we do not choose to receive a man as our Pastor who has, by his own confession preached Sermons at the North, which would be deemed 'insurrectionary' here, we are to be 'Anathema Maranatha' for the American Unitarian Association. If this be the issue, we will abide by it. If the propagation of Abolition is of more importance than the propagation of Christian Truth, why then let the South fall under the ban of the American Unitarian Association. From the 'accredited organs of Unitarians,' we appeal to Unitarians themselves. We appeal to you for sympathy and support, for our existence as a Society depends upon its being extended to us. If ever any rites of hospitality have been extended to you or yours, if a sick or sorrowing friend or relative has sought consolation within the walls dedicated by us to the worship of Almighty God, reverse the decision thus harshly made against us, and hail us, as we have always hailed you, as Christian Brethren, united in the bonds of a common Faith.

RICHARD D. ARNOLD,
W. H. C. MILLS,
CHARLES DAVIS. } *Committee.*

Savannah, February 7th, 1843.

Our remarks upon the above statements shall be as brief as possible. Our attention was especially called to the Unitarian Church at Savannah, by a letter from the Rev. Mr. Whitman of Portland, who ministered there with such acceptance last winter. At our weekly meeting on the 8th of Dec., the subject of affording pecuniary aid to that Church and Society came before us. The Society, embarrassed by the times, could for the year pay only the sum of $700, which was not sufficient for the support of a preacher. The question with us was, how much we could add to that sum? As in all other cases, our decision was allowed to depend to some degree upon the necessities and fitness of the minister whose services we could secure, the selection being left entirely to us. Had the Society at Savannah named any gentleman, we should have consulted their wishes. We felt relieved of all difficulty in the consideration of the matter, and at the same time were much gratified by the opportunity put within our power of securing the services of a man so highly esteemed by us all, as the Rev. M. I. Motte. We knew the excellence of his Christian and ministerial character, his faithfulness, his amiability, and what under the circumstances were qualifications as valuable as these, his remarkable prudence and discretion, so that he would not 'offend in word.' It seemed to us likewise that he was peculiarly fitted for that station, by his being a Southerner by birth, acquainted with the views, feelings and fears of our brethren there, as well in reference to slavery, as to religious prejudices, he having formerly been an Episcopal minister, in the State of South Carolina. Living as we do in, or very near to this city, we knew that Mr. Motte, while in common with us all he regards slavery as an evil and wrong which he would gladly see abolished and removed by those who sustain it, had yet no connexion with the abolitionists as a party; his name had never been associated with them, he has never acted with them, nor does he sympathize with them. In 1838, though the fact was not recollected by us all at the time we engaged him to go to Savannah, and would not have been considered important, if it had been, some notice had been taken, in one of the Boston newspapers of a Sermon which he had preached in the Federal street Church, on 'local prejudices,' referring to those of class, country, sect and party, and incidentally to the 'prejudice of color.' The Sermon had nothing to do with 'Abolition,' as he explained to the Committee at Savannah. At the South it would have given no offence whatever; we do not believe that it gave offence here. In our poor judgment, there was no man better fitted for usefulness as a Christian Minister at Savannah, than Mr. Motte. We are each of us Abolitionists to the full extent with him, and so we hope and believe is every Christian Minister who bears our name.

Under these circumstances, our unanimous vote was that we offer to Mr. Motte, double the sum which we would give to any other minister, as a contribution on our part to the salary to be paid at Savannah. We congratulated each other on the result of our deliberations, though our brethren imply, to use the words of the 'Circular,' that we regarded 'the propagation of Abolition as of more importance than the propagation of Christian Truth.' The Secretary of the Association informed the Church at Savannah of our decision by letter, mailed on Dec. 12, 1842. Mr. Motte started for his destination soon.

The following letter was received in reply, and could not have been written, as is evident from its date, till some ten days after Mr. Briggs' letter of the 12th, in course of mail, should have been received.

SAVANNAH, DEC. 28, 1842.

Rev. C. Briggs,—Dear Sir,—Your letter of the 12th came to hand, a few days since; in consequence of delays, the affairs of our church are daily growing worse. There are several of our congregation that know Mr Motte, and they do not think that he is the right man for building up the Unitarian cause in this place, and we are much in doubt whether he will succeed,—we do not think it advisable for him to come. Mr Clapp, the other gentleman you speak of, we think would do much better, if he would come; we think that we should be able to support him (with your assistance) for at least one year, when, at the expiration of that time, we might be enabled to give him a permanent support. Immediate action on this subject is absolutely necessary to our very existence, and an early answer is earnestly solicited.

Very Respectfully,
M. EASTMAN.
L. BALDWIN.

Mr. Motte arrived at Savannah on Saturday, Dec. 31, *two days after* the above letter was written. He reported himself to the Committee, (as he declared to us on his return). In a conversation which ensued, he expressly denied his being an 'Abolitionist,' in the technical and popular use of the word, said he had never had the slightest connexion with that party, and should not presume upon making the slightest reference in his ministrations at Savannah to the subject of slavery. He did not say to us that he admitted to the Committee at Savannah that he had preached sermons that would be deemed 'insurrectionary,' at the South, and now declares that he did not make that admission. But all his disclaimers and professions would not suffice. He remained over the Sabbath, but was not allowed to preach, and was obliged to return here on his own charges, without the means of purchasing the common daily food. He was obliged to restrict himself to one meal a day. We felt disappointed and grieved that a most unjust and unfounded prejudice should have led our brethren to take this step. The occasion does not call for any expression of opinion from us with reference to slavery, or the duties and qualifications of a Christian Minister who should go from the North to labor at the South. We were satisfied, and are still satisfied of Mr. Motte's qualifications. The word of some other person passed with our brethren as worth more than his. Our choice, in their estimation, was not a wise one, but inasmuch as they did not show us our error, we hesitated to make another choice. We felt bound to meet all the charges of Mr. Motte's mission, and to signify to the Society our inability and unwillingness to act in their behalf any further. The next following letter from our Secretary, expressed our unanimous decision.

SAVANNAH, JAN. 9th, 1843.

Rev. C. Briggs,—Dear Sir,—Mr Motte arrived here on Saturday; some gentlemen of our Society called upon him immediately, and had a conversation with him, and we unanimously came to the conclusion that his usefulness as a preacher in this community would be entirely destroyed, by his having held and preached certain opinions which are not tolerated in this section of our country. Mr M. has left this morning for Charleston on his return.

Please on the receipt of this inform me if Mr Clapp will come and be our preacher for this year; your early answer is earnestly requested.

Very Respectfully,
M. EASTMAN.

BOSTON, JAN. 19, 1843.

Mr. Eastman,—Sir,—The Executive Committee of the American Unitarian Association, have instructed me to say, that they selected Rev. Mr Motte for your Society, with the fullest confidence that he would meet its wants—that, as he was a Southern born man, and acquainted with Southern institutions, he would, they believed, be received by you without suspicion, and would never utter aught that would give offence. It was from their certainty of his peculiar adaptation in these respects that they voted to pay him 300 dollars, (a larger sum than they are in the habit of paying) towards making out a competent salary. They will pay his travelling expenses to and from Savannah, which will be about 100 dollars.—And as the other two hundred were voted expressly for his support, they will not be available for any other preacher. They wish me to state that our Association declines having anything farther to do with the supply of your pulpit.

Respectfully,
C. BRIGGS,
Gen. Sec. A. U. A.

P. S. Mr C's address is Rev. Dexter Clapp, Seneca Falls, N. Y.

We are far from putting our brethren under the ban; we acknowledge and respect their efforts to sustain their Society, we wish them a faithful Christian Minister, but as we cannot find one better than him whom they have refused to receive, we must abide by our vote by which we declined having anything further to do with the supply of their pulpit. The balance of the specific appropriation made by us for Mr. Motte, is of course left to our own control, by his return before the expiration of a year. It is still in our power to make similar provision, if we judge it right, to any Minister whom the Society at Savannah may select.

CHARLES BRIGGS,
S. [illegible] LOTHROP,
ARTEMAS B. MUZZEY,
GEORGE E. ELLIS,
NATHANIEL HALL. } *Executive Committee.*

For the Register and Observer.

Messrs. Editors,—I have been much gratified and instructed by a perusal of the Sermon of Mr. Peabody, in your valuable paper. I think his exposition of the prophecies of Daniel, the best and most clear I have yet seen; he lays open and explains his points clearly so that you can understand them, instead of mystifying mystery as some have done.

He has clearly proved the errors of Millerism, but still nothing but time will convince a large portion of his disciples. Great events are constantly unfolding themselves in the world and everything of note will now be called a sign by his disciples. Great events are constantly unfolding, and that we are on the eve of important ones in the world I believe, and that something will occur this year is highly probable, for instance take the following as one.

The King of the French, Louis Philippe, is a very old man, liable to die at any minute; a large party are waiting in France this event as a signal for a revolution which may be serious and extend to England as it has before. All events of this kind will be looked upon as signs by the followers of Mr. Miller, though having occurred at intervals in all ages.

Respectfully yours, B.

For the Register and Observer.

DR. WALKER'S SIXTH LECTURE.

Messrs Editors,—The report of Dr. Walker's sixth Lecture, in the Register a few weeks since, and in other papers of the city, represents him as asserting 'the necessity of falling back upon the light of nature,' to prove the moral attributes of God. This 'falling back upon nature' seems to be growing fashionable of late, and I confess I regard it with some little suspicion, unless I see it well defined. I admit we ought not to expect the unbroken chain of an important argument, in such reports. Still it seems to me, the matter is, in this case, left too much at *loose ends*. It suggests, at once, the inquiry, why is it more necessary to *fall back on nature* to prove the moral attributes of God, than it is to prove any and every thing else, that is taught in the Scriptures as a revelation? And if we must do this, the next inquiry is, what is the use of the Scriptures?—Certainly the prevailing idea of a revelation is something intended to assist nature, and not to be continually obliged to *fall back upon nature for help*.

It seems to me a solecism to say, without qualification, that 'it will not do to rest the argument for the moral attributes of God upon revelation alone.' No matter if 'the proposition that *God does exist* precede what we affirm,' when we say that he is holy, just and good. If we have but satisfied ourselves, in the right way, that the Jewish Scriptures are, or contain a revelation from God, the very matter of the revelation, no less than our own experience, proves him to be holy, just and good; because no other being could possibly be the Author of such communications. May we not with equal truth and propriety assert the necessity of *falling back upon the light of nature* to prove the truth itself of the revelation? To admit the Scriptures to be a revelation from God, because the human authors of those Scriptures affirm them to be such, is pre-supposing confidence in those men, which we may not do, till we have, *on rational grounds*, tested their claims, and proved them worthy of our confidence. But I find myself beginning to run at large, when I intended merely to suggest a doubt of my own mind, as to the entire correctness of the argument, as stated in the Register. I have only to remark farther, that I am not yet ready to admit, that 'the attributes of God, as a Benign Father and Righteous Judge,' as a Being infinitely holy, just and good, are not more largely and clearly expressed, in the Old Testament, than the report in the Register allows us to infer. They are most assuredly there, if the minds of those, to whom those 'Lively Oracles' were originally addressed, had been able to apprehend them. And we may be assured there are yet *heights and depths of the riches*, both of the goodness and the love of God, 'as a Benign Father and Righteous Judge,' in the gospel of his Son, which, alas, the human mind hath not yet been able to reach and to fathom!

It is most justly due to the reporter in the Register to say, that we are greatly obliged to him for the glimpses we get of Dr. Walker's Lectures. For we are heart-sick and tired of spending so much time, a whole family of eight or ten of us, very many times, in the scramble for seats in the Odeon, with almost no success. Can no better way be devised, of admission to those Lectures? Or rather, will not Dr. Walker be induced to publish them?

Most respectfully, yours,
Boston, Feb. 7th, 1843. C.

For the Register and Observer.

CALUMNY.

Can there be a greater curse in society, than a slanderous tongue? Or a greater violation of Scripture, principle, and the just rights of every individual, than is committed by the slanderer? Is there any thing in this world so precious, so inestimable, of which a person may be robbed, as his good name? Is there any law, or any punishment, sufficiently severe; or which can compensate for such an injury? And yet, though every decent person will protest against such an outrage, and express abhorrence of such a foul fiend in human shape, how often is this demon the cherished guest, not of here and there a solitary individual, but of a community of individuals! Indeed, there has been, we will not say *is*, for fear some city or town, in the United States, should take *offence*, and declare they were intended; we say then, there has been, strange though it may appear, places where this foul mouthed, pestilential scourge, has been the presiding Deity of the place! Yea, and every household had its Pepates in accordance to his all pervading influence, and the devoted zeal of his worshippers! And the victims were laid upon the family, and public altar, to be dispatched a sacrifice to this all devouring and insatiable god, with a tender mercy too, that one can far better imagine, than describe; particularly if they have ever witnessed, or been in danger of experiencing such an immolation. Tradition also says, there was in this community a Church; and though not originally dedicated to this foul mouthed god, it was where his worshippers did most congregate; and under its shadowing eaves, did most zealously discuss the versions of the past week, and give out new impressions for the ensuing. These first considerations satisfactorily adjusted, the last vibration of the bell would remind them of their devotions, and they would then unanimously adjourn into the Church an hour, and there take a most devout nap; while their erudite pastor, could most profoundly discuss, and urge, the vast importance of, their holding fast to the 'five cardinal points;' which it is said, they understood, and religiously believed in, as well when asleep, as when awake! This fact, of course, rendered the office of Beadle with a wand in hand, 'with a feather at one end, and a ball at the other, to arouse drowsy heads into attention,' quite unnecessary. The minister being satisfied with such a quiescent acknowledgment of *faith*, left all 'every day concerns' to the people, to discuss and manage as best suited their inclinations; such minor considerations it not being good policy, or deemed of sufficient importance to introduce into the pulpit! Of that Church, it is also said, some of the *saints*, remain to this day! And like ancient prophets they continue 'to cry aloud and *spare not*,' such unfortunate delinquents as they mark for vituperation: their love and inexhaustible 'charity' for these doomed ones, always hoping all evil; believing all evil; and enduring all evil; and with characteristic faithfulness, scattering abroad all evil! Their shield and mantle, when used, being thrown where a lady celebrated for relating tales of scandal, but nevertheless 'of twenty years good standing,' threw hers. One doubting the truth of one of her interesting communications touching the character of an eminent individual, she bridled up, and passionately exclaimed, 'well I do believe it, for I have too much 'charity' for my *informer* to doubt its truth!' And this is a kind of charity, I believe, all slanderers uniformly possess; they always have so enlarged a charity for their informers, no matter whom, that they are not only ready to believe and endorse, all they assert or insinuate, but are delighted with the opportunity of retailing it out, with all their aggravations. Nothing is surer to excite their resentment, than to doubt, or inquire into the *truth* of what they assert; nor are there any persons they despise or hate more rancorously, than those who 'think no evil, and rejoice in the truth.' Let it be borne in mind, that there is no *surer test*, of an evil and slanderous disposition, and some latent malignity of the heart, than when a person discovers *anger*, upon their report being questioned or doubted; and manifest an eagerness to support their assertions against persons, whom they will at the same time tell you, they have 'no ill will against!' It is often said, by way of apology, for silence, 'I didn't contradict, or question any thing said, for I knew they would be very angry, and perhaps attack me!' A comprehensive commentary upon the character and principles of their associates, to say nothing of their own. Every person who hears another injuriously spoken of, and knows, or doubts, the truth of the report, without inquiring into the truth of it, or rebuking the slanderer, is not only guilty of a participation in that calumny, but unquestionably, has done a greater injury to the injured person, than those who do not pretend to know any thing about the circumstances; for they by their silence and knowledge, have in the opinion of the reporters, endorsed all that has been uttered to be true. If reports against a person are true, then they are not slandered; if they are false, no person can be a silent spectator, and be guiltless of having violated one of the two greatest commands in Scripture; on which our Savior says, hang all the law and prophets; for to 'love our neighbor as ourself as ourself,' is to do by them, just as we under the same circumstances, would with them to do by us. As every person living feels deeply aggrieved, when injured, and wishes and expects justice done them, let them be as careful and solicitous, that they do not by omission or commission, injure their neighbor; and let them as far as they have opportunity, see that justice, if they have had injustice, is faithfully done them; nor ever rest satisfied that they have performed their duty acceptably to God, their neighbor, or their own conscience, till they at least, have made a sincere and earnest attempt to do so. 'By this shall it be known, that ye are my disciples, if ye *love* one another.' If Christians, and all others, would be, not a 'little,' but a *great deal*, more consistent with their religious obligation and profession, and could honestly say with the good George Fox, 'what I am in words, the same I am in life,' there would be a very perceptible improvement in society; one inevitable result would be, they never would encourage a slander, by silently, or complacently, listening to its details; or if obliged to hear, would improve that, and every other proper time, to correct so great a sin. If this was only properly done, the evil would soon cease; and the now bold and reckless slanderer, would not dare utter their vile calumnies in every house, and on every occasion, without check or restraint; but would soon shrink and hide themselves from the reproving glance, and *stern rebuke*, of every conscientious and benevolent mind.

It is astonishing, to see with what avidity the *first ball* of a scandalous story is received; and by persons too, who would highly resent the purity of their principles, or the goodness of their heart being questioned; and then set in motion, without an attempt being made to quash, or even make an inquiry from whence it came, or for what object started; it is sure to be received by all, and they in return, make it a voluntary business to give it a fresh impulse; till finally, scarce a heart or hand, has not been stained with its loathsome impression. And none will be more officious, and heartily engage in this dirty work, than those who in their hearts, are conscious that they deserve that censure, they are so gratuitously bestowing upon the innocent. But it is not, by any means, intended, that this 'Ball,' shall roll like 'a stone which gathers no moss;' but it will be more like a ball of snow, thrown perhaps, in mere sport or wantonness at first, but being moved on successively by every individual, finally cumulates to a mighty and destructive mass; with sufficient impetus in the hands of the multitude, to overwhelm and crush, the unconscious victim, for whom the first enemy intended it. Should any one have the temerity to inquire into the justice of this, the answer would invariably be, 'they must certainly *deserve* it, for every one says so; and what every body says, must be *true!* Only look at the accumulated 'mass of *evidence*' we have; it has been with unwearied pains, collected by the people; and the people are the most *impartial* and *competent* judges in this affair!' 'Certainly,' replies the sagacious and benevolent inquirer; 'your argument is weighty and unanswerable;' and I think it will be more 'prudent' to join the majority. And thus it is with many 'very good sort of people;' they when called upon, to act with some decision, can like the 'satyr's guest, with the same breath, 'blow hot, or blow cold,' as best suits their own convenience.

We cannot close these remarks, without alluding to a class of slanderers, who are very prudent and cunning, who wish to sustain a very fair reputation, over a very iniquitous heart. They would not, for the world, have any one think they would injure, or say any thing ill natured of another; they have learned to bridle that 'unruly member,' the tongue, and allow it to move only at the 'time when,' and 'place where,' they please. These will complacently listen, 'for how can they prevent people's talking,'—and greedily swallow scandal, in any portion and degree of virulence, without check or rebuke; and having so much reputation for prudence and charity, they thus strengthen and encourage every report, from mere idle gossip, to the blackest and most malignant calumny; doing far more real injury than any open asserter of falsehood can do. Being

'Skilled to *lie with silence*, would seem true,
And without utterance, save the shrug or sigh,
Deal round to happy fools, their speechless obloquy.

These persons are much to be feared and dreaded, for they have *the address to* cover the baseness of their heart under a specious garb; while the less cautious, have unwarily suffered the 'good Fairy' to set open the portals of their hearts, and 'out leap the toads, lizards, and serpents,' into full view. Z. Y.

Statistics of the Papal Church in Great Britain.—From the Roman Catholic Directory of this year, it appears that the number of Chapels of that persuasion in England and Wales is just five hundred. There are in Scotland ninety-eight public and private chapels. In England it has eight colleges, twenty-seven convents, three monasteries, and six hundred and forty-eight priests. In Scotland it has one college, one convent, and eighty-six priests.

Dr. Philpotts, Bishop of Exeter, has withdrawn his license from the Rev. Mr. Babb, of Turnchapel, near Exeter, on account of the earnest opposition which the curate had made to the spread and influence of the opinions of Dr. Pusey among the people of his charge.

We lately mentioned in our papers that the Bishop of London, in his last Charge, recommended that his clergy should preach in their surplices, i. e., in their white robes, instead of going out in the middle of their services for the purpose of altering their dress. We see by our papers that his recommendation was complied with on the part of some of his inferior clergy, and has given such offence that some of the parishioners have talked of subscriptions to build new places of worship, where the preaching of the Gospel need not be impeded by any such babyish nonsense and foppery. Some of his clergy refused

Lord de Grey, the present Lieutenant General of Ireland, professing a warm attachment to Calvinistic sentiments, disposes of the Government Church patronage in favor of clergymen who are 'Evangelical,' and most earnestly opposed to the Oxford Divinity.

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INCREASE OF ROMAN CATHOLICS IN THE UNITED STATES.—The number of Roman Catholics in the United States has been lately estimated at 1,500,000, an increase of 200,000 since the beginning of the year 1842. Of churches and chapels there are 574, and 82 in process of construction, making a total of 656. Of officiating priests the number is 572, 19 of these have been made in the year 1842. 34 new churches have been erected in 1842, 14 of which are in the diocese of New York.

*** The undersigned in behalf of the Committee for procuring funds for Domestic Missionary and other religious purposes, acknowledges the receipt of the following sums.

From Albert Fearing Esq., being a donation from a member of Rev. Mr. Newell's Society in Cambridge,	$25 00
From Rev. A. A. Livermore, of Keene, N. H., the amount collected by the members of his Society,	48 18
From a Lady in Rev. J. F. Clarke's Society, Boston,	1 00
From Nath'l H. Emmons, Esq., the amount collected in the New South Society, (Rev. Mr. Young's) Boston,	700 00
	$774 18

STEPHEN FAIREANKS, *Chairman.*

SUNDAY EVENING LECTURES.

The Eighth Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr. Gannett's Church; services to commence at 6 1-2 o'clock.

UNION PASTORAL ASSOCIATION

Will meet on Tuesday, March 14th, at the house of Rev. J. W. Thompson, in Salem, at eleven o'clock A. M.

SAMUEL OSGOOD, *Secretary.*

OBITUARIES.

For the Register and Observer.

THE REV. PETER WHITNEY.

Died, at Quincy, on the 2d inst., the Rev. Peter Whitney, *for forty three years* and upwards the Minister of the First Congregational Society in that town and in the 74th year of his age. Mr. W. rose early as usual, and having attended to his accustomed domestic concerns, sat down and read awhile from Buckminster's Sermons. He had laid aside the volume and was conversing with his family, about 9 o'clock, A. M., when he suddenly faltered, fell from his chair and expired immediately. By reason of the growing infirmities of age, Mr. W. had discontinued the public labors of the ministry, and had been most happily associated for nearly eight years with the Rev. Wm. P. Lunt, as Colleague Pastor. Still he will be greatly missed, not only by his Church and Society, who continued to cherish unabated their affectionate regards for him, honorable, in the highest degree, alike to him and them; but by the people of his town at large, and a very extensive circle of friends, by whom he was greatly and most justly respected and beloved.

His character as a man and a Minister might be summed up in very few words, from the Sacred Oracles. 'For he was a good man full of the Holy Spirit and of faith.' And in both his public and domestic life he closely conformed to St. Paul's model of a Christian Bishop; in 1st Tim. 3d chapter, and Titus 1st chapter. He failed not in a single requisite. Still there was a fulness in the distinct traits of his character, which admits great amplification. As a minister, it might be enough to say of Mr. Whitney, that the Church and Society to which he ministered, always flourished under his ministrations. A Society peculiarly intelligent and respectable, and which, included men of the highest literary and professional character, besides two Presidents of the U. S., who constantly worshipped and communed there, when released from official occupation abroad; a Society, where a succession of ministers eminent in their day, had left deep impress of their minds, on the generations, to whom they severally ministered. And yet, he was never a *popular* preacher, in the common acceptation of the term. He aimed rather to be useful, and his success was complete. There was great uniformity of excellence in his discourses. They were usually practical, serious, always composed with great good taste; and uttered with a dignified and impressive solemnity, which rendered him acceptable wherever he ministered. In his devotional services he greatly excelled, especially by the bed of the sick, and at the house of mourning. On all occasions he prayed with great fluency; evidently from a full heart, and a true spirit. He never hesitated for a word; and always had the *right words* for all occasions.

But in nothing was Mr. W. more remarkable, or more worthy of imitation, than in his scrupulous punctuality on all occasions. He habitually rose very early, and attended to every call of duty in its proper season; and so kept always beforehand. He was always well prepared, and in due season. He was a man of singular modesty, and refined delicacy of sentiment and feeling; of rare prudence and good judgment. Every thing he said or did was well timed, and in good taste. Alike free from vanity and from pride, he had exactly the degree of self-respect, that was sure to command due respect from others, of every rank and station in society. He exhibited an unusual flow of cheerfulness and animation, which enlivened the social and domestic circle. And yet it never seemed, in the least, to encroach upon the dignified gravity, becoming his profession; and for which, as before intimated, he was also remarkable. Self-possessed and self-poised, he preserved his spirit undisturbed, by the collisions and excitements of life. At all times, in meekness and '*in patience he possessed his soul.*' So thoroughly was he disciplined in the school of Christ, that with his manifest tenderness of sensibility, his calm serenity, under severe affliction and bereavement, was truly surprising. In his family, that most difficult of all places of trial, where there can be no long concealment, and where the real character of every person must be seen; Mr. W. was an example of every virtue and of every *grace*, that blesses and adorns the family relation. He was a living model of good manners, and of strict Christian morals. Most happily, gentle, complacent, thoughtful, obliging, impartial; kindly and often playfully familiar; and yet vigilant, decided and energetic in his manner, he governed without force, and without severity. And thus made himself alike beloved and revered, by all, who were privileged to be of his household. In the training and education of his own children, he has given far better proof than words, written or spoken, can give of his faithful ability and success; and the best warrant for our words, written or spoken on the subject. And of the children of others, whom his well deserved reputation, as a teacher and guide of the young, brought under his care, in the earlier days of his ministry, many, I doubt not, bear willing testimony to him, in this respect. He and his amiable and judicious consort, whom he has survived something over ten years, exercised a truly parental care over their often numerous and difficult, and always responsible charge. On one heart, at least their many offices of kindness, in early life; and the unabated hospitality and friendship of many, many years, have left an abiding impression, of which it would be insensibility and ingratitude to withhold the acknowledgment. The death of Mr. W. was a most happy close of such a life. And we can seldom more truly apply the words of the Psalmist, 'Mark the perfect man, and behold the upright, for the end of that man is peace. L. C.

REV. JOHN SIMPKINS.

In our last paper we announced the death of the venerable and excellent man whose name is given at the head of this article. We have since received, from a classmate of Mr. Simpkins, the following just tribute to his memory.

Died in this city, on Tuesday, Feb. 28, Rev. John Simpkins, late of Brewster, aged nearly 75 years.

Mr. Simpkins was born in Boston, April, 1768, and was son of Deacon John Simpkins, a highly respectable and worthy citizen; entered Harvard College in 1782, and had his first degree in 1786. He was ordained in Oct. 1791, over the large Society of North Harwich (now Brewster) county of Barnstable. He continued the minister in that place for 40 years, with a reputation for faithfulness and purity, and usefulness, surpassed by few if any others. He was devoted to the peculiar and appropriate duties of his sacred profession: and was an able but rational preacher. He had much of the spirit of his Master, and was an example to his people in prudence, charity and probity. As a theologian, his attainments were respectable. He was studious, and his sermons were ingenious. He carefully studied the Bible; and made that his standard and rule. He called no man master, but loved all good men. He might be said to be at once evangelical and liberal, and truly there is no inconsistency in these attributes. Increasing deafness and infirm health induced him to ask a dismission, which after some delay, was granted with mutual kindness and good feelings. He preached his farewell sermon in Oct., 1831; just 40 years from the time of his ordination. He was the third minister who had been settled over the Church in Harwich, formed in 1700. Rev. Nathaniel Stone was the first minister; the Rev. Isaiah Dunster, the immediate predecessor of Mr. Simpkins, was the second. B.

REV. WILLIAM GRAY SWETT.

Having to publish in another form what we had written, commemorative of the late Mr. Swett, of Lynn, we avail ourselves of the following appropriate obituary notice of him in the Lynn Freeman.

'How blessings brighten as they take their flight!'

It might seem unnecessary to make an attempt to portray the character of the lamented Pastor of the Second Congregational Society in Lynn, Rev. William Gray Swett, after the faithful delineation of its prominent traits, by his friend and fellow laborer in the gospel.

But it may not be inappropriate for one of those, who were 'his charge to keep,' to enlarge on a few of the principal features, exhibited to this community, by which he became to them more than a pastor, a friend, and the chief prop of his enfeebled frame: another struggles in his grasp, the result not yet foreseen.

The closing scene of our beloved pastor's life, to most of his people unexpected, affords an interpretation of many peculiarities in his daily intercourse with them, which before the nature of his disease was made known to them, were not fully appreciated. His intellectual powers, and his social position gave him the choice of the various pursuits in life. He might have reached forth his hand, and gathered the laurels of literary fame.—He might have shouted victory in the race of political preferment. He might have disobeyed the injunction of Nature's God, who hath appointed action to all the living, and sunk into inglorious indolence and ease. But no! *this* he *would* not have done. All the powers of his mind must have rebelled against a choice, so uncongenial with his nature. Yet he possessed all that most men strive to attain, the means of living without the need of toil. 'Yet from all these he turned away, and came' into our midst, to take upon himself the toilsome, and too often thankless office of a Christian pastor. He refused a larger salary, a more popular desk, and received what we could bestow, but to restore it in the outpourings of his generous nature.

To many it seemed singular, that he, who possessed so extraordinary powers of conversation, so abundant a flow of spirits, so inexhaustible a treasury of reason and fancy, should prefer the bedside of the sick and the dying to the social circle: that whatever might be the condition of his own health, short of absolute prostration of his physical powers, he should promptly, cheerfully issue forth to answer the message of the sick and afflicted, while an invitation to a scene of festive enjoyment, was invariably declined. The crowded circle was not the way to the home of his heart. The sick bed stood beside the gates of heaven, through which he knew himself shortly destined to pass. The loud laugh, the merry jest, the gleeful song, were but for the vigorous and the strong, and though he never refused to welcome cheerfulness and gayety when they came in his path, he never made a serious effort to cherish and cultivate them for the *sole* amusement of the healthful and the gay. Yet his was no ascetic spirit; never heart of man flowed with more kindly feelings towards all mankind than his. Did poverty and wretchedness knock at his door? 'Twas poverty no longer. Did sorrow sigh its sad lament within his hearing? 'Twas changed into joy. Did aged misery toss on its bed of wo? He always had a prayer to God for comfort. He seemed fully to recognize the great truth that God permits the existence of sin and sorrow to give the good man work.

His benefactions were not confined to the destitute of his own parish; the only qualifications requisite to constitute a claim on his charity were misery and inability to procure relief. Then the pure love of human kindness came rushing from his heart; and whatever opinion had been previously formed of his character, the observer felt the injustice of all conclusions not formed on a contemplation of this interesting trait. His was a character not discernable to a hasty eye. The cheerful heart and ever-flowing spirits at first were alone apparent, till farther intimacy unfolded to the beholder the chief elements of his mind and disposition. Then was the whole citadel of the heart surrendered.

No half friendship could be entertained for him; it must be enthusiasm or coldness. How could it be otherwise? He never *half* performed for a friend a deed of kindness. He never half did a duty. Those who have been the objects of his love best know how true is the former assertion, and his people who have sympathized with him in his apparent physical debility, ere they knew that death had long since claimed him, can testify to the latter. Would to Heaven they had read aright his condition in the tokens of his decline. Then would have striven every hand to support him, every heart to cheer him on. But no! He trusted too much in his own strength, and his people submitted to his judgment. *He* toiled, and we suffered it, when the fountains of life were ebbing fast. He struggled ever when nature drooped, to lift us high towards Heaven, and we, not aware of the weakness of his arm, too little helped ourselves.

'In all his glorious prime' he has gone to the spirit land. With childlike faith, without a murmur, in calm and holy confidence, he breathed out his soul. We trust that bright seraphs received him and bore him unto Abraham's bosom; to the heavenly Jerusalem, concerning which he has so often spoken unto us.

'Is it so good to die? and shall we mourn
That he is taken early to his rest?—
Tell me! Oh, mourner for the man of God!
Shall we bewail our brother that he died?'

GENERAL INTELLIGENCE.

Greenough's Statue of Washington.—In the Register of Feb. 25th, an article appeared in the secular department, on Greenough's Statue of Washington. It was furnished by the publisher who has the care of that department. It consisted principally of an extract from an article on the same subject in the Evening Bulletin. The extract was, by mistake, and contrary to the original purpose, printed in editorial type, and thus, by apparently adopting the sentiment, carried an air of approval which was not intended. The notice in the Bulletin was referred to as a 'severe critique,' and parts of it were quoted principally for the purpose of calling attention to it, and of drawing forth such an explanation and defence of the design and execution of the Statue; as any friends of the artist might be disposed to furnish. This result, it appears, has been produced; though the writer has, very naturally, misapprehended the purpose of its insertion.

It was our wish to have published in this connexion, extracts from Mr. Everett's Letter, and Mr. Greenough's Memorial, referred to in the Communication of G., but circumstances not necessary to be mentioned, have prevented; and we publish the communication by itself, believing it will do ample justice to Mr. Greenough, and trusting that the purpose of our notice, though it ought to have been more explicit and manifest, will not, after this explanation, be any longer misapprehended.

For the Register and Observer.

Messrs. Editors, I was sorry to see in your paper of last week, a notice of Mr. Greenough's Statue of Washington, which I think does him injustice. I am not a connoisseur in the fine arts, but I have seen the statue, and I think it a noble work. I was surprised, because pains seemed to have been taken to make the article conspicuous by putting it in editorial type, and giving it the sanction of an editorial opinion. And yet it did not appear that the Editor had any other ground for his opinion than the remarks of a small evening paper published in this city, whose judgment in most cases I presume you would hardly wish should be accepted as your own. In the present instance that judgment seems to have been singularly incorrect, if we may trust to the criticisms of men of taste upon the great work of art which is made the subject of censure. I need only refer to the letter of Mr. Everett, which was published in some of our journals after his visit to Mr. Greenough's studio, and in which he expressed his admiration of the artist's design and of the skill with which he had overcome the difficulties in the way of its execution. If I understood the language of the article in the Register, there was also a concealed sneer at the memorial which Mr. Greenough has presented to Congress, as if it were an 'elaborate argument to prove its beauty.' That any one could have read that admirable paper, and felt any disposition to hold it up to ridicule, may well excite surprise. I have neither the wish nor the ability to defend the propriety or to maintain the 'beauty' of Greenough's WASHINGTON, for I apprehend that it needs not the praise of a much abler pen; but I could not refrain from signifying the dissent of one of your subscribers from the justice of the criticism to which the Register has given its sanction. G.

Insane Poor.—We are gratified to learn that the town of Barnstable have adopted a report of the overseers of the poor on the subject, and given directions to their selectmen for procuring a house to be devoted to the use of the insane poor. The memorial of Miss Dix, if it has no effect on legislation, will undoubtedly lead to examination of the condition of those helpless beings, and consequent alleviation of their sufferings.—*Yarmouth Register.*

Maine Senator.—John Fairfield, the present Governor of Maine, was elected on Friday last, by both branches of the Legislature of that State, United States Senator, in place of Ruel Williams, who has resigned. He had the unanimous vote of the Senate, and sixty-seven votes out of 112 in the House of Representatives.

Longevity.—The following statement of the *Laws of Life and Mortality* between the sexes, is prepared from facts reported in the statistics of the last census. We copy it from Dr. Alcott's journal.

1. In the present condition of the white population of the United States, the number of females born per annum is about twelve thousand less than the males. This determines of itself that polygamy is not a natural condition of man, and that the laws of nature and religion are the same—that one man shall be the husband of one woman.

2. At twenty years of age, the females exceed the males. This proves that, between birth and twenty, the mortality among the boys has been much greater than that among the girls.

3. From twenty to forty, the men again much exceed the women; which shows that this is the period of greatest mortality among women.

4. From forty to seventy, the difference rapidly diminishes, the females, as in the early part of life, gaining on the males. This shows that this is the period of greatest danger and exposure to men—the least to women.

From seventy onwards, the women outnumber the men. This shows, conclusively, that, realatively speaking in comparison with men, the healthiest period of female life is the close of it. Absolutely, however, no period, to either sex, is so healthy as that of youth, the blooming period of boyhood and girlhood. The above deductions of statistical tables correspond with every day observations on human life. Women are exposed to peculiar hazards in the middle of life; but, in the long run, far the largest part of exposure, danger, and risk, in civilized nations, falls on men in the active periods of life.

Charity Agencies.—The charities of many of the religious denominations, are collected by agents. This has been specially the case with the Orthodox Congregationalists, and Presbyterians. This was, perhaps important in the early periods of the great charities of the day. But at present there is complaint of abuses. A late writer in the Puritan suggests the inquiry whether the machinery of a part of the system may not be dispensed with. It is contended that evils have grown out of the system, and that it is working evil in more ways than one. As evidence of this the writer makes the following statement.

'The conductors in the different fields seem to rely on the agency system, as indispensable in procuring funds to be placed at their disposal. They select their own agents, send them where they please, pay them such salaries as they choose, and draw these salaries from the contributions which were given for a widely different purpose. The agents come into churches and congregations, present their several objects, urge their respective claims as of paramount importance, and call on pastors and churches and congregations for money for their respective objects. In many churches, the amount obtained for a given object is insufficient to pay the salary of the agent for the time which he spends in collecting it, and not a dollar is suffered to go for the object to which it is contributed. As individuals, pastors dare not object to the system, inasmuch as it places them under the supervision of agents to whom they are many times strangers, who will be tempted to misrepresent and speak evil of pastors who do not fall in with their plans. The inference is almost uniformly made, if a pastor is not subservient to the wishes of the agent, he must be opposed to the object; and he will be liable to be reported as an opposer, in the next town or county through which the agent shall pass; and in this manner his reputation is assailed and his usefulness impaired.'

Religion and Morals in Montevideo.—The following painful and disgusting representation of the morals and customs of the people of Montevideo, is from the Philadelphia Christian Observer, where it appears as a statement of a correspondent. It is regarded by the writer as the fruit of the Roman Catholic Religion. We should be glad of evidence that it is not so.

'We have now been twelve days in this place, (Montevideo,) and I am quite sick of it. The Protestant religion is not tolerated by these Vandals:—So following the example of the entire population, on Sunday last, I attended the Cathedral in the morning, the Bull fight in the afternoon, and the fancy Ball in the evening. The most ancient and best families here, spend the afternoon of each Sunday, in witnessing these disgusting exhibitions; the best and prettiest Ladies are seated around the Arena, approving by their presence and their actions, a scene of ruffianism and cruelty on the Sabbath day, that would disgust a Cannibal. The Catholic religion is dominant here, and such are its fruits.'

New Printing Machine.—A new machine for printing has been invented in France, which is thus spoken of.

The second report to the Paris Academy of Sciences respecting the *Gerotype*, the new and magical apparatus for printing, is even more favorable than the first. Books are reprinted by lithographic process. Dupoint, a printer of Perigueux, has reproduced thus the whole of an ancient work—orthography, vignettes, characters—a perfect beautiful *fac simile.*—*Transcript.*

Beet Root Sugar.—A statistical writer in La Presse, of Paris, produces evidence, which he deems demonstrative, of the far greater productiveness of the beet root than the cane, in the production of sugar. The former yields from 6 to 8 per cent. of sugar, the latter from 3 to 4 per cent. The former is cultivated in the north of France, the latter in the south. The former is cultivated by the poor, the latter by the rich. The former is cultivated by free labor, the latter by slave labor. The former is cultivated by the hands of the owners, the latter by the hands of others. The former is cultivated by the hands of the owners, the latter by the hands of others. The former is cultivated by the hands of the owners, the latter by the hands of others

For the Register and Observer.

If the following lines are worth the trouble of publication, an old correspondent asks a place for the record of a fact in the columns of your paper.
C. W. H.

TO H. W. LONGFELLOW.

I thank thee, noble poet,
For every burning word
Speaking how wronged humanity,
Thine earnest heart hath stirred.

I thank thee, in the name of him
Who flung on Lenox' air,
His last word in behalf of man,
Our coward hearts to scare.

I thank thee; for mid dusky forms,
Hath passed my later life,
And I have seen the spirit wronged,
Have watched the spirit's strife.

The tongue that pleads in this behalf,
The food and clothing warm,
Might well be hushed in slavish bonds,
And do the world no harm.

It is no want of worldly good
That wrings the Afric's heart,
And makes him in his restless sleep
With muttered curses start.

It is the wrong we do his soul;
His prisoned love and hate—
The want of aim his whole life knows,
That darkens his estate.

I mean not that he fully feels
His spirit's highest worth,
Or nightly kneels before his God
To ask a freer birth.

Yet even to his darkened mind
There comes a vision dim
Of what man ought to be, and thus,
Of what is lost to him.

Few days have passed since weeping
A girl stood by my side:
Her clear dark cheek was flushing
With her heart's conscious tide.

She came to beg that I would write
Farewells she could not speak,
Would say—that tho' she once had loved,
She dared not still be weak.

'I am a slave,' she said, and tears
Sprang to her dark proud eye;
'And all who draw their breath from mine
In servitude must die.'

'I will not wed—I will not give
Another—life like mine;
Be eloquent—confess I love,
But struggle and resign.

I loved him much, but more I love
My long degraded race;
Till God send freedom, let me not
Look on my children's face.

I wrote, and as she passed away
I marked her trembling frame;
I saw her suffer—could I deem
Such servitude a name?

I would that thine own lofty muse
That poor girl's tale had sung,
Then on the ear of half a world,
Her echoing fame had rung.

Thou hast called up thy 'Witnesses,'
From oceans broad and deep,
I bring thee one—from woman's heart,
Where wilder surges sweep.

Georgetown, D. C., Jan. 26, 1843.

MISCELLANEOUS.

A VISIT TO EDGEWORTHSTOWN.

BY MR. AND MRS. HALL.

The demesne of Edgeworthstown is judiciously and abundantly planted; and the dwelling-house is large and commodious. We drove up the avenue at evening. It was cheering to see the lights sparkle through the windows, and to feel the cold nose of the house-dog thrust into our hand as an earnest of welcome; it was pleasant to receive the warm greetings of Miss Edgeworth; and it was a high privilege to meet Miss Edgeworth in the library—the very room in which had been written the immortal work that redeemed a character for Ireland, and has so largely promoted the truest welfare of human kind. We had not seen her for some years—except for a few brief moments—and rejoiced to find her in nothing changed, her voice was light and happy, her laughing as full of gentle mirth, her eyes as bright and truthful, and her countenance as expressive of goodness and loving kindness, as they had ever been.

The library at Edgeworthstown is by no means the reserved and solitary room that libraries are in general. It is large, and capacious, and lofty; well stored with books, and embellished with the most valuable of all classes of prints—the suggestive; it is also picturesque—having been added to, so as to increase its breadth—the addition is supported by square pillars, and the beautiful lawn seen through the window, embellished and varied by clumps of trees, judiciously planted, imparts much cheerfulness to the exterior.

An oblong table in the centre is a sort of rallying point for the family, who group around it—reading, writing, or working; while Miss Edgeworth, only anxious on one point—that all in the house should do exactly as they like, without reference to her—sits quietly and abstractedly in her own peculiar corner, on a sofa; her desk, upon which lies Sir Walter Scott's pen, given to her by him when in Ireland, placed before her upon a little quaint table, as unassuming as possible. Miss Edgeworth's abstractedness would puzzle the philosophers; that same corner, and upon that table, she has written nearly all that enlightened and delighted the world; there she writes as eloquently as ever, wrapped up, to all appearance, in her subject, and knowing, by a sort of instinct, when she is really wanted in dialogue; and, without laying down her pen, hardly looking up from her pa e, she will, by a judicious sentence, wisely and kindly spoken, explain and elucidate in a few words, so as to clear up any difficulty, or turn the conversation into a new and more pleasing current. She has the most harmonious way of throwing in explanations—informing, without embarrassing. A very large family party assemble daily in this charming room; young and old, bound alike to the spot by the strong chords of memory and love. Mr. Francis Edgeworth, the youngest son of the present Mrs. Edgeworth, and, of course, Miss Edgeworth's youngest brother, has a family of little ones, who seem to enjoy the freedom of a library as much as their elders; to set these little people right, if they are wrong; to rise from her table to fetch them a toy, or even to save a servant a journey; to mount the steps and find a volume that escapes all eyes but her own, and done so to find exactly the passage wanted, are hourly employments of this most unspoiled and admirable woman. She will then resume her pen, and, what is more extraordinary, hardly seem to have even frayed the thread of her ideas; her mind is so rightly balanced, every thing is so honestly weighed, that she suffers no inconvenience from what would disturb and distract an ordinary writer.

The library also contains a piano; and occupied as it is by some members of the family from morning until night, it is the most unstudied, and yet, withal, from its shape and arrangement, the most inviting to cheerful study—the study that makes us more useful, both at home and abroad, of any room we have entered. We have seen it under many circumstances; in the morning, early—very early for London folks, yet not so early but that Miss Edgeworth had preceded us. She is down stairs before seven, and a table heaped with roses, upon which the dew is still moist, and a pair of gloves too small for any hand but hers, told who was the early florist; then, after the flower glasses were replenished, and a choice rose placed on each cup on the breakfast table in the next room, and such of the servants as were Protestants had joined in family worship, had heard a portion of scripture read, hallowing the commencement of the day; then, when breakfast was ended, the circle met again in that pleasant room, and daily plans were formed for rides and drives; the progress of education or the loan fund was discussed, the various interests of their tenants, or the poor, were talked over, so that relief was granted as soon as want was known. It is selfish to regret that so much of Miss Edgeworth's mind has been, and is given to local matters; but the pleasure it gives her to counsel and advise, and the happiness she derives from the improvement of every living thing, is delightful to witness. But of all hours, those of the evening in the library at Edgeworthtown were the most delightful, each member of the family contributes, without an effort, to the instruction and amusement of the whole. If we were certain that those of whom we write would never look upon this page—if we felt it no outrage on domestic life—no breach of kindly confidence—to picture each individual of a family so highly gifted, we would fill our number with little else than praise, but we might give pain to this estimable household; and although Miss Edgeworth is public property, belonging to the world at large, we are forced every now and then to think that the friend we so respect, esteem, and love would look if we said what—let us say as little as we will—she would deem, in her ingenious and unaffected modesty, too much; yet we owe it to the honor and glory of Ireland not to say too little.

It was indeed a rare treat to sit, evening after evening, by her side, turning over the correspondence kept up with her, year after year, by those 'mighty ones,' who are now passed away, but whose names will survive *hers*, who, God be thanked, is still with us; to see her enthusiasm unquenched; to note the playfulness of a wit that is never ill-natured—to observe how perfectly justice and generosity are blended together in her finely balanced mind; to see her kindle into warm defence of whatever is oppressed, and to mark her indignation against all that is unjust or untrue. We have heard Miss Edgeworth called 'cold;' we can imagine those who knew her must smile at this; those who have so called her have never seen tears gush from her eyes at a tale or incident of sorrow, or heard the warm genuine laugh that bursts from a heart, the type of a genuine Irish one, touched quickly by sorrow or by joy. Never, never shall we forget the evening spent in that now far away room. Miss Edgeworth is a living proof of her own admirable system; she is all she has endeavored to make others,—she is—TRUE, fearing no colors, yet tempering her mental bravery with womanly gentleness—delighting in feminine acquirements—active, enduring—of the most liberal heart;—while ministering to their wants, careful to inculcate whatever lesson they most need; of a most cheerful nature—keeping actively about from half past six in the morning until eleven at night—first and last in all those offices of kindness that win the affections of high and low; her conversational powers unimpared, and enlivening all by a racy anecdote or a quickness at repartee which always come when it is unexpected.

It is extraordinary that a person who has deserved and is treated with so much deference by her own family should assume positively no position—of course it is impossible to converse without feeling her superiority; but this is your feeling, not *her* demand. She has a *clearness* in conversation that is exceedingly rare; and children prefer it at once—they invariably understand her. One advantage this distinguished woman has enjoyed above all her cotemporaries—two indeed—for we cannot call to mind one who has had a father so capable of instructing and directing, but Miss Edgeworth has enjoyed another blessing.—She never wrote for bread! She was never *obliged* to furnish a bookseller with so many pages at so much per sheet. She never received an order for a 'a quire of Irish pathos,' or a 'ream of Irish wit. She has never been forced to produce humor when racked by pain, nor urged into the description of misery by thinking over what she had herself endured; this has been a great blessing. She has not written herself out, which every author, who has not an independence, must do, sooner or later. It is to their high honor that women were the first to use their pens in the service of Ireland—we do not mean politically, but morally. For a number of years a buffoon, a knave, and an Irishman, were synonymous terms in the novel or on the stage. Abroad, to be met with in every country, and in the first society of Europe, where numberless Irishmen, whose conduct and character vindicated their country, and who did credit to human nature; but in England, more particularly, such were considered as exceptions to the general rule, and the insulting gibe and jeer were still directed against the 'mere Irish;' the oppressed peasant, at home and abroad, was considered as nothing beyond a 'born thrall,' and despite the eloquence of their Grattans and Sheridans, the high stand taken by their noblemen and gentlemen in the pages of history, when an Irish gentleman in every day life was found what he ought to be, his superiority was frequently referred to with the addition of an insulting comment: 'though he is an Irishman.'

When this prejudice was at its height, two women, with opposite views and opposite feelings on many subjects, but actuated by the same ennobling patriotism, rose to the rescue of their country—Miss Owenson, by the vivid romance, and Miss Edgeworth, by the stern reality of portraiture forcing justice from an unwilling jury; spreading abroad the knowledge of the Irish character, and portraying, as they have never been portrayed before, the beauty, generosity and devotion of Irish nature—it was a glorious effort, worthy of them and of the cause—both placed the standard of Irish excellence on high ground, and defended it, boldly and bravely, with all loyalty, in accordance with their separate views. We rejoice at this opportunity of expressing respect and affection for Miss Edgeworth; and tender it with a whole heart. If we have ourselves been useful in communicating knowledge to young or old—if we have succeeded in our hopes of promoting virtue and goodness—and more especially, if we have, even in a small degree, attained our great purpose of advancing the welfare of our country—we owe, at least, much of the desire to do all this, to the feelings derived in early life from intimacy with the writings of Miss Edgeworth; writings which must have formed and strengthened the just and upright principles of tens of thousands; although comparatively few have enjoyed the high privilege of treading—no matter at how large a distance, her steps. Much, too, we have owed to this estimable lady in after life. When we entered upon the uncertain, anxious and laborious career of authorship, she was among the first to cheer us on our way—to bid us 'God speed;' and to anticipate that prosperity—of which we could speak only in terms of humble but grateful thankfulness.—*Mrs. S. C. Hall's Ireland.*

HARVARD UNIVERSITY.

The following extract is from the Report presented to the Overseers by the President, on the state of the Institution for the period 1841—42.

'About Twenty Thousand dollars has been recently subscribed by different gentlemen for the purchase of Books for the College Library. A subscription of Three Thousand dollars was made in 1810 for Astronomical purposes. This has been expended, and a balance of several hundred dollars remains against this account. A piece of land has also been purchased, at the cost of Seven Thousand dollars, on which to erect an Observatory.

By the will of the late Benjamin Bussey, Esq., of this city, his estate, estimated at from Two to Three Hundred Thousand dollars, is left to the College. The magnitude of this bequest makes it proper to give a short abstract of the Will. After devising legacies to the amount of about Nineteen Thousand dollars, and annuities of about Twelve Thousand dollars perannum, principally during the life of Mrs. Bussey.—and devising to her the furniture and movables,—all the rest of his estate, real and personal, he gives to seven Trustees, viz. John R. Adan, George H. Kuhn. Francis C. Head, S. P. P. Fay, Nathaniel G. Snelling, George Hallet, and Thomas Motley, Jr., in trust to pay the legacies and annuities,—to permit the widow to occupy for life the Summer Street estate, and then to sell it,—also to permit the widow, Francis C. Head, and Mrs. Motley, each in succession to hold for life the Woodland Hill Estate at Roxbury, on certain conditions of personal residence, keeping in repair;—if either fails to comply with said conditions, the next in order to take it, and if all three so fail, then to be conveyed, by said Trustees, to the President and Fellows of Harvard College; and, lastly, after said life estates are ended, the said Woodland Hill estate, and after all the legacies and annuities are paid or secured, all the residue of Testator's estate, real, personal, and mixed, and the proceeds thereof, to be conveyed to Harvard College; the said Trustees having authority to transfer to the College any part thereof which they think can be spared, at any time before the said annuities and legacies are paid, and being bound to convey said residue, when the College shall give said Trustees satisfactory security for payment of such legacies and annuities. The deed to the College to contain suitable provisions to the end, that the income shall be applied one half to the support of the Bussey Institution for practical agriculture, at said Woodland Hill Estate, one quarter to the support of the Theological School at Cambridge, and one quarter to the support of the Law School. It being made the duty of the Trustees to erect a stone edifice on said Woodland Hill Estate, to accommodate said Bussey Institution. The Executors are John R. Adan, George H. Kuhn, and Francis C. Head.'—*Monthly Miscellany.*

FRAGMENTS.

Our sins make this life sad; even the sun of Divine Love hardly illumines our countenances. These same sins, again, weaken our faith in the life that is to be, for there is not enough of eternity in our thoughts and deeds to make the eternal life real for us. Thus we are weary of living, yet dread to die. What can help us in this fearful extremity? What but Divine Wisdom? God, the all-wise, has provided a method of relief. By connecting sorrow with unworthiness he makes us glad to leave this world, while by the authority of the Word of life he dispels the doubts of the sinful touching their immortality. The *pure* might enjoy this life, and look forward to another in joy and confidence; we, who are not pure, are purposely made weary of this state of existence, which otherwise we should love too well, and yet lest we should despair, are taught at the feet of him who said, 'I am the resurrection.' So kindly does Divine Wisdom suit its methods, even to the estate of the prodigal.

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The sun rose this morning! Were any one to go about with this speech in his mouth, he would unquestionably be accounted a fool. But, if we will reflect upon it, are there not volumes in this announcement? What if it had not risen? What if it had delayed to rise? What if it had come up pale and cold, like the moon, as though the waves which formed its bed had quenched its fiery beams? Where then were color and form, where the bright countenance, the flushing eye, the warm swift-flowing blood?—where the hope of food and clothing, and length of days, and rejoicing in them? In that rising sun then let the eye of man discern Power, Wisdom, and Love. It is always glorious. It matters comparatively little, whether it rises amidst the mists of morning to deck with gold and gems some poor heath, or whether it is borne in a canopy of fire over some mountain top, to illumine, all the day long, the beautiful and peaceful valley below. Let him who would be accounted thoughtful, whosoever and wheresoever he may be, join in this testimony:—'though we had an hundred tongues, and an iron voice, we could not tell the might, the skill, the good works of a single sunbeam.'

—

You tell me, that were I a liberal-minded man, I should at once embrace this your new view of truth. But consider, I pray, whether you who so dread *cant*, are not canting? Who gave to you the monopoly of liberality? I also profess to prize and honor it. And, as I have been accustomed to think, liberality sometimes requires me to trust in what is old rather than in what is new. Is the wisdom of the past good for nothing? Truth, I know, cares little for antiquity and numbers,—in the last appeal nothing. What has always been believed is not *for that reason* true. Yet consider on the other hand, that what has always been believed is not *for that reason* false. It is an *old* notion that truth and error differ heaven-wide, but the notion is none the worse, I suppose, for being old. It is becoming an old notion that the earth goes round the sun, but is your confidence in Copernicus diminishing?—*Ibid.* R. E.

J. Q. ADAMS ON THE DESPOTIC TENDENCIES OF WAR.

I said that, as far as I could understand the resolutions proposed by the gentleman from Ohio (Mr. Giddings), there were some of them for which I was ready to vote, and some which I must vote against; and I will now tell this House, my constituents, and the world of mankind, that the resolution against which I would have voted, was that in which he declares that what are called the slave States have the exclusive right of consultation on the subject of slavery. For that resolution I never would vote, because I believe that it is not just, and does not contain constitutional doctrine. I believe that so long as slave States are able to sustain their institutions without going abroad or calling upon other parts of the Union to aid them, or act on the subject, so long I will consent never to interfere. I have said this, and I repeat it; but if they come to the free States and say to them—You must help us to keep down our slaves, you must aid us in an insurrection and a civil war, then I say, that with that call comes a full and plenary power to this House and to the Senate over the whole subject. It is a war power, I say it is a war power; and when your country is actually in war, whether it be a war of invasion or a war of insurrection, Congress has power to carry on that war, and must carry it on according to the laws of war; and by the laws of war an invaded country has all its laws and municipal institutions swept by the board, and martial law takes the place of them.

This power in Congress has, perhaps, never been called into exercise under the present Constitution of the United States. But when the laws of war are in force, what, I ask is one of those laws? It is this; that when a country is invaded, and two hostile armies are set in hostile array, the commanders of both armies have power to emancipate all the slaves in the invaded territory. Nor is this a mere theoretical statement. The history of South America shows that the doctrine has been carried into practical execution within the last thirty years. Slavery was abolished in Columbia, first, by the Spanish General Murillo, and, secondly, by the American General Bolivar. It was abolished by virtue of a military command given at the head of the hostile army, and its abolition continues to be law to this day. It was abolished by the laws of war, and not by municipal enactments; the power was exercised by military commanders, under instructions, of course, from their respective Governments.

And here I recur again to the example of General Jackson. What are you now about in Congress? You are about passing a grant to refund to General Jackson the amount of a certain fine imposed upon him by a Judge under the laws of the State of Louisiana. You are going to refund him the money with interest; and this you are going to do because the imposition of this fine was unjust. And why was it unjust? Because General Jackson was acting under the laws of war, and because the moment you place a military commander in a district which is the theatre of war, the laws of war apply to that district. I have a correspondence between General Jackson and the Govenor of Georgia during the Seminole campaign, in which General Jackson, addressing Govenor Rabun, asserted the principle that he, as Govenor of a State within his (General Jackson's) military division, had no right to give a military order while he (General Jackson) was in the field. The then Governor of Georgia (and I do not know but what it killed the poor man, for he died soon after) did contest the power of General Jackson. He said all he could do for State rights; but Andrew Jackson had given an order, and that order was carried into effect, while the order of the Govenor was suppressed.—*Advocate of Peace.*

GREAT BARGAINS.—The Subscriber wishing to reduce his extensive stock of Boots and Shoes consisting in part of Ladies Gaiter Boots and Shoes: kid village lace; kid low lace; kid slips and ties, &c. Gents Calf Water Proof Boots, Fine Calf Boots; Common Calf Sewed Boots; Calf Peg Boots, Calf Sewed and Pegged High Cut Shoes, Gaiter and Kid Dancing Pumps &c., Boys Calf Boots and Shoes, Grain do &c, Misses Gaiter Shoes, Kid and Leather; Village Lace, and Children's shoes of every description; Persons in want of a first rate article will do well to call before purchasing elsewhere as a discount of twenty per cent will be made from former prices. THEO. H. BELL, 155 Washington street, opposite the Old South Church. j 14

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Militia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

NO. BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No. Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

Medford, Mass. L. ANGIER, Proprietor.

From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hopital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

VALUABLE WORK—Transactions of the Institution of Civil Engineers, in 2 vols, 4to, with fine plates, portraits, autographs, &c. &c.

Received and for sale at TICKNOR'S corner of Washington and School streets. j28

INSTITUTE LECTURES—This day published at TICKNOR'S, corner of Washington and School streets, a Lecture on Moral Education, by George B. Emerson; on Universal Language, by Dr. S. G. Howe; on the Girard College, by E. C. Himes; on the School-room, by A. B. Muzzey; on the Moral Responsibility of Teachers, by Wm. H. Wood, 1 vol. 12mo. j21

OFFICE OF THE SELECT Library of Religious Literature—D'Aubigne's History of the Reformation, January, 1843, monthly, at $1 80 per annum, in advance. Persons remitting current money for five copies, will be entitled to the sixth gratuitously. SAXTON, PEIRCE & CO, Agents, 133 Washington st. f4

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j27

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace from		$1,25 to	1,50
do	do do Low lace	do	1,00 to 1,25
do	Gaiter Boots,	do	1,75 to 2,00
do	Gaiter Shoes,	do	1,25 to 1,50
do	Kid Ties and Slips,	do	50 to 1,25
do	Bronze and Fawn Ties,	do	75 to 1,12
do	India Rubbers,	do	75 to 1,00
do	Calf and Grain Ties,	do	1,00 to 1,50
do	Fur lined walking Shoes,	do	1,75 to 2,00
do	Lasting Lace,	do	50 to 1,12
do	Buckskin Ties, &c.,	do	1,25
Gents Calf pegged Boots,		do	3,00 to 3,50
do	Kid do do	do	2,25 to 2,50
do	Stout do do	do	2,25 to 2,50
do	Seal do do	do	2,00 to 2,50
do	Calf sewed fine,	do	5,00 to 6,00
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do	Water proof,	do	3,25 to 5,50
do	Cork sole,	do	6,50 to 7,00
do	Calf peg'd, sewed, high cut shoes,		1,50 to 2,00
do	Gaiter and kid dancing pumps,		1,00 to 1,75

Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

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The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Pursh, 2 v—24 engravings.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. j21

SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 18 3-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO. General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

This work will be furnished with any of the $3 Magazines for $4,50. With any two for $6,50, and other works in the same proportion of discount. f4

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

A NEW VOLUME FROM FENELON—Fenelon's thoughts on Spiritual subjects, with a fine likeness of the author, from an engraving of the original picture, by Vivian, just published. Also, Mrs Follens selections from the writings of Fenelon, and memoir of his life, 4th edition, enlarged. This volume now contains a likeness of Fenelon—published and for sale at SIMPKINS'S, 21 Tremont Row. j28

CHEAP EDITIONS—The Pickwick Papers, complete for 50 cents—Nicholas Nickleby, complete for 50 cents—History of Tom Jones, 50 cents; Handy Andy, 50 cts—Jack Hinton, the Guardsman, 50 cts—The Expedition of Humphrey Clinker, 25 cents—Ernest Maltravers, 25 cents—Alice, or the Mysteries, 25 cents.

This day received and for sale by WILLIAM D. TICKNOR, corner of Washington and School sts. j21

LOWELL OFFERING for January—Written and edited by females actively employed in the Factories—published monthly at $1,00 per annum. W. CROSBY & CO, Agents, 118 Washington st. j21

LORD BYRON and some of his Cotemporaries. with recollections of the Author's Life, and of his visit to Italy, with portraits, by Leigh Hunt: 2d edition. For sale at TICKNOR'S, corner of Washington and School streets. j 14

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Swedish by Mary Howitt.—Price 18 3-4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j 14

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Published by CROCKER & RUGGLES, and for sale at 107 Washington street, and by the Bookeellers generally.

The following extracts from the periodical press are subjoined.

This volume is full of excellent hints on practical life and the cultivation of the character copiously illustrated with anecdotes, drawn from various sources, and with analogies from all the provinces of nature and fancy.—*Rev. E. S. Cannell's Monthly Miscellany.*

The sense of duty in parents and teachers may be strengthened and elevated by contemplating the high standard which is here held up to them. The style has the great merit of being an earnest one, and there are many passages which rise into genuine eloquence and the glow of poetry—*North American Review.*

The Lecture 'on the best means of exerting a moral and spiritual influence in schools,' no teacher, male or female, possessed of any of the germs of improvement, can read without benefit.—*Horace Mann.*

FOLSOM ON THE PROPHECIES.—Of Daniel. A Critical and Historical Interpretation of the Prophecies of Daniel, by Nathaniel S. Folsom, 12 mo. 230 pages. For sale by W. CROSBY & CO., 118 Washington st. j 14

72—HANOVER STREET—72

MADISON BEAL informs his friends and the public that he has on hand a large assortment of Boots, Shoes and Rubbers, and in consequence of a change in business the entire stock will be closed by the first of March, at wholesale and retail. People will do well to call before purchasing elsewhere—also, on hand 10,000 pairs of Gentlemens', Ladies', Misses' and Childrens' Rubbers, plain and figured—2000 do Ladies' Fur Lined Rubbers—1000 do do Galloon bound do. Country people will do well to favor him with a call at his old stand, No 72, formerly 54. d18

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

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JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

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The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

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Northfield, Aug. 13, 1842.

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S. F. BUCKLIN,
B. W. HILDRETH,
S. R. PHELPS. } Com. of Trustees.

Feb., 1843. 3w

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

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All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in